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Thos. Maule

Published
New York, Wm Bradford. 1697

(See Holdeburn. Sabin &c)

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Only one other copy of this New England Tract is known to exist — which is in the Duke's library at Lowerstone House Meeting.

NEW-ENGLAND
Persecutors Mauled
With their own Weapons.

Giving some Account of the bloody Laws made at *Boston* against the Kings Subjects that dissented from their way of Worship.

Together with a brief Account of the Imprisonment and Tryal of *Thomas Maule* of *Salem*, for publishing a Book, entituled, *Truth held forth and maintained, &c.*

By *Tho. Philathes.*

Truth faileth, and he that departeth from evil maketh himself a prey, Isai. 59. 14, 15.

As Troops of Robbers wait for a Man, so do the company Priests murder in the way by consent, Hosea 6. 9.

Shall the Throne of Iniquity have fellowship with thee, which frameth Mischief by a Law; they gather themselves together against the Soul of the Righteous, and condemn the Innocent Blood, Psal 94. 20, 21.

The Preface.

Chriſtian Reader;

IT has not been without due Conſideration, that we have ſeen cauſe to ſet forth and publiſh a true Account of ſome of the *New-England* Church Members cruel and bloody Laws, which through the Prieſts inſtigating the Magiſtrates, were by them made againſt both *Quakers* and all other Religious Perſons within *New-Englands* Juriſdiction, that were found to diſſent from their Worſhip, as alſo a ſhort Relation of ſome few of the many Perſons that ſuffered Perſecution under the Anti-chriſtian Power of the aforeſaid Church, with ſome briet Obſervations on each Law, and the Preamble thereof. Unto which is added, an Acconnt of the Prieſts, Rulers and Church Members great Hurly-burley or Confuſion made about a late Book, entituled, *Truth held forth and maintained*, &c. by *Thomas Maule* of *Salem*, in which Book is contained thirty eight Chapters relating to the Principles of Truth, agreeing with the Teſtimony of the holy Prophets, Chriſt and his Apoſtles recorded in the holy Scriptures of Truth, together with an Account of Gods Judgments upon divers of the chief perſecuting Prieſts and Rulers, and a Declaration, the late great Judgment of God upon the Prieſts, Rulers & their Followers of whom Twenty were (through the Accuſation by Spectar Evidence, which Judgment con-

 tinued

cinued amongſt the Inhabitants near or about Twelve Moneths, till at length there was ſo many of the Prieſts and Rulers, and others accounted eminent Perſons, accuſed by the ſaid Specter or Apparition, that the Rulers, with as much ſpeed as they had condemned and put to Death, did now face about and clear the Priſons, both of the condemned, as well as of all others accuſed by the ſaid evidence for *Witches*, an Account of which is more at large to be ſeen in ſaid *Maules* Book, of which Books the Perſecutors ſacrificed ſixteen Pounds worth a burnt Offering to their Anger and Revenge, the which by them was done, as alſo Impriſoning him about Twelve Months before that upon his Tryal he was cleared by a Jury that found him *Not Guilty*, the ſums and ſubſtance of which tryal will appear in this Book, by which it doth manifeſtly appear, that many of the *New-England* Prieſts and Rulers, with many of their Church Member Brethren in iniquity, do remain in the ſame, when they fled from *Old England* to ſave their Purſes and Bodies from ſuffering by the Biſhops Power, for their diſſenting from their Mother Church, againſt whom it will ſufficiently appear, have rebelled, by perſecuting ſeveral Perſons thereunto belonging, as well as all other Religious Perſons found within their Juriſdiction, to diſſent from their *Prieſts* Worſhip. As for Inſtance, ſoon after they came and had ſettled themſelves in this Land, they began to perſecute after a horrible rate, and in a cruel bloody manner did they perſecute *Ann Hutchinſon*, and that Company, of whom ſome were barbarouſly murdered; ſo alſo was Mr. *Clark*, and that Company, great Sufferers; as likwiſe *Samuell Gorton* and that Company, who for the want of one more caſting Vote, eſcaped the Gallows

Gallows for a Diſſenter; and the Sufferings of the Lady *Moody*, with many others, was very great; as alſo was the Sufferings of Mr. *Williams*, *Obadiah Homes*, Mr. *Donſter* the *Preſident*, and many others, of whom I ſhall hereafter more at large relate; about which time the *Prieſts* were ſo beſet with the *Baptiſts*, *Quakers*, and the *Church of England*, that it cauſed the Hirelings to roar out in their Pulpits for the help of *Moſes*, otherwiſe *Aaron* muſt fall, and then they are all undone; whereupon the Magiſtrates muſtered the *Prieſts* Drudges together, and to work they went againſt Diſſenters, with all the ſtrength of their Faith Defenders, which moſtly fell upon the Innocent *Quakers*, as will hereafter appeare, which had theſe *Perſecuters* manifeſted the leaſt Repentance would have prevented the Authur from publiſhing the following Account of their bloody Laws, and the cruel barbarous Works acted and done thereby to the Kings good Subjects within New-Englands Juriſdiction.

Tho. Philathes.

Perſecutors Maul'd with their own VVeapons.

Anti-Chriſtian Freedom eſtabliſhed by the Law of the Old Charter. Prieſts and Rulers in New-England.

THis Court having conſidering the Propoſals preſented to this Court by ſeveral of the Inhabitants of the County of *Middleſex*, do declare and order, That no man whatſoever ſhall be admitted to the freedom of this Body Politick, but ſuch as are Members of ſome Church of Chriſt, and in full Communion, which they declare to be the true intent of the *antient* Law, Anno 1631, 1660.

Obſerve, Hence you may underſtand, that the County of *Middleſex*, for Money and wealth, did encourage for ſale, the high Prieſts Ware; as well as in love to their Bellies, to ſeat themſelves near to the Magiſtrates General high Court of Injuſtice, againſt Diſſenters from their Worſhip, which ſaid Courts were kept in *Boſton*, where the Prieſts Drudges brought of the Diſſenters Eſtates, for fines, to the Value of many hundreds of Pounds, with which the Prieſts and Rulers, with others of their Church Brethren feaſted themſelves from day to day, while they made Laws againſt them that diſſented from the worſhip of their Prieſts, who when their Bellies were Ruffed with the beſt Proviſion, and their heads with the richeſt ſorts of Wine, had not far home to their Common Prayers againſt all diſſenters, as well

as *Quakers*; and while they feasted themselves with the best of other mens Labour, they kept the true Owners thereof with the best entertainment their Goal and Bridewell house did afford, as by their cruel suffering therein will hereafter appear, and as is related in the Book of Sufferings, under these persecuting Magistrates, that some went and demanded their fat Oxen of them again, to which their answer was, *Would you that we should sit and starve, while we are about your business?* which was to make Laws to devour them and their Estates; which work was of great encouragement to the Priest-ridden Freemen of their Body Politick, whose *some Church of Christ*, as in their Law they call it, is no other but the plain Church of Anti-christ, and so proved to be, by their persecuting all other Persons dissenting there-from in their Jurisdiction.

The Free-mans Law, by which a Body make,
No man that's true can with their Church partake:
He that will honour gain, and credit at their hand,
He must forsake all good, them by their cause may stand.

Preamble to the Persecutors Laws made against the People of God and the Kings good Subjects.

WHereas there is a cursed Sect of Hereticks lately risen up in the world, which are commonly called *Quakers*, who take upon them to be immediately sent of God, & Infallibly assisted by the Spirit, to speak and write blasphemous Opinions, despising Government, and the Order of God in Church and common Wealth, speaking evil of Dignities, reproaching and reviling Magistrates and Ministers, seeking to turn People from the Faith, and gain Proselites to their pernitious way.

Observe;

Observe; Here's the Persecutors preamble to their Antichristian Law, the unrightcousness of which is of their Father the wicked One, who from the beginning hath been an Accuser of the Brethren, wherefore the things of the Kingdom of God are hid from them, *Mat.* 11. 25. *Luke.* 10. 21. Inwhich state they remain as the rebelious *Jews*, calling good evil, and the truth, blasphemous Opinions, having no more justly to accuse the *Quakers* of evil, then had the wicked *Jews* against the People of God in the Apostles day, and will in this following work appear so to be, to every true Christian Readers view of the same.

Here now begins these free-mens sin,
The Cause for which Gods Judgments bring.

Preamble to these Persecutors Law.

The Court Considering the Premises, and to prevent the like Mischief, as by their means is wrought in our native Land.

Observe, That of their many Lyes and Unjust charges against both the *Quakers*, *Baptists*, and other Dissenters, as well as against them of the *Church of England*, is a Record to the end of Time, as also of their many other unrighteous Works against the People of God and the Kings Subjects, which had they and their Brethren been as clear from all means of mischief as the *Quakers*, there had neither Rebellion, Treason, or Murder against the King been alledged to the charge of their *New-England*, Brother *Hugh Peters*, *Venner*, and others of their Brethren in *England*, which they call our native Land.

New-England Persecutors Law.

1. Do hereby order, and by the Authority of this Court *Be it ordered and Enacted*, That no Master or Commander of any Ship, Bark, Pinnace, Ketch, or other Vessel, henceforth bring into any Harbour, Creek or Cove within this Jurisdiction, any known *Quaker* or *Quakers*, or other blasphemous Hereticks, upon the Penalty

of the Forfeiture of One hundred Pounds, to be forthwith paid to the Treasurer of the Cuntry, except it appeareth that such Master wanted due notice or information that they were such, and in that case he may clear himself by his Oath, when sufficient proof to the contrary is wanting; and for default of payment of the said Fine of one hundred Pounds, or good Security for the same, such Master shall be committed to Prison by Warrant from any Magistrate, there to continue till the said Fine be satisfied to the Treasurer, as aforesaid.

2. And the Master or Commander of any such Ship or Vessel, that shall bring them, being legally convicted, shall give in sufficient Securiry to the Governour or one more of the Magistrates, to carry them to the place whence he brought them; and on his refusal so to do, the Governour or said Magistrate or Magistrates, shall commit such Master or Commander to Prison, there to remain till he shall give in sufficient Security to the content of the Governour or said Magistrate.

3. And if any Person or Persons within this Jurisdiction shall henceforth entertain and conceal any *Quaker* or *Quakers*, or other blasphemous Hereticks, Knowing them to be such; every such Person shall forfeit to the Country Forty Shillings for every hours entertainment and concealment of any such *Quaker* or *Quakers* as aforesaid, and shall be committed to Prison, as aforesaid, till the Fines be fullly satisfied and paid.

Observe, That several of the Kings Subjects, Masters or Commanders of Vessels suffered to the utmost extreamity of this unrighteous Law, which is so repugnant to the Law of God, and the Kings Laws, that in making and prosecuting the same

ſame, they out do all their fore-Fathers and elder Brethren in Iniquity, which Law was ſo well pleaſing to the Prieſts, who the more that people might believe their work to be ſanctified, ſet one day apart for Preaching and Praying, as a day of Thanksgiving for the ſame, hoping that by the means of a thorow proſecution of this Law, to keep their Juriſdiction clear of every Perſon called a *Quaker*, and that then their freemen would take the more courage againſt the *Baptiſts* and them of the *Church of England*; for with the *Quakers* they were hard beſet, and in fear they would deprive them of their God; and as *Demetrius*, their Trade would come to nothing, and in fear of being ſlain, as was their elder Brother, Vagabond *Cain*, who as theſe had no certain dwelling in the *Truth*, which if their Worſhip had been the true Worſhip of God, as we read, *John* 4. 24. but on the contrary, as we read. *Mark* 7 6, 7, 8, 9. *Mat.* 15. 8. they worſhip't they knew not what, *John.* 4 22. in which ſtate of Diſobedience they were far from the Rule of *doing as themſelves would have been done unto*, *Mat.* 7. 12. *Luke.* 6 31. but in fleeing the Land to ſave their Purſes with which their minds did abide, regarded not the Rule *to entertain Strangers*, *Heb.* 13. 2. but on the contrary, gave them the like entertainment as the wicked *Jews* did to Chriſt and his Apoſtles, from whoſe Rule of *proving all things are told us to that which is good*, from the ſame do theſe Perſecutors Law reſtrain, as will more at large hereafter appear.

Of the like Laws we never finde
By men, that God and King do mind

New England's Antichriſtian Law

4. And every Perſon or Perſons that ſhall encourage or defend any of their pernicious ways, by ſpeaking, writing or meeting on the Lords Day, or at any other time, ſhall after due means of conviction incur the Penalty enſuing, *viz.* Every one ſo meeting ſhall pay to the uſe of the Country, for every time, Ten ſhillings, And every one ſpeaking in ſuch a Meeting ſhall forfeit Five Ponnds.

Object

Obſerve, That by this Law, and the other afore-mentioned Law of forty Shillings for every hours entertainment to any Perſon or Perſons, or others whom they account blaſphemous Hereticks, as they did account all that diſſented from their Prieſts Worſhip, by which two Laws they gained abundance of Money for Fines of the Inhabitants, who were found either at the *Quakers* Meeting, or to entertain their Relations and Kindred, though Father or Mother, Brother or Siſter, or any other Friend or Friends, or Relations and Kindred, whom in their Law They call by the name of *Strangers* and *Vagabonds*, as by the following Laws will further appear, and that every man by Membership admitted to the freedom of their Body Politick, was according to their Prieſts way of teaching, become a Ruler and Lord over the Eſtate of every Diſſenter; by which the Chriſtian Reader may fully comprehend the nature of theſe Free-mens Body Politick.

Under Religion they Free-men do prevend,
We plainly all ſee that Money is their end.

New-England Antichriſtian Law.

5. If any Perſon ſhall knowingly import into any Harbour of this Juriſdiction, any *Quakers* Books or Writings concerning their damnable Opinions, he ſhall forfeit for every ſuch Book or writing five Pounds; and whoſoever ſhall diſperſe or conceal ſuch Book or Writing, and it be found with him or her, or in his or her Houſe, and ſhall not Immediately deliver the ſame to the next Magiſtrate, ſhall pay five Pounds for diſperſing or concealing every ſuch Book or Writing.

6. And every Perſon or Perſons whatſoever that ſhall revile the Office or Perſon of Magiſtrates or Miniſters, as is uſual with the *Quakers*, ſuch Perſon or Perſons, ſhall be ſeverely whipt, or pay the Sum of Five Pounds in money.

The

The Reader may here note, That the ſubſtance of matter contained in theſe two laſt Laws, is very agreeable with what is before, as alſo with what will follow, all which is to promote the works of Unrighteouſneſs againſt God and his People, thereby to hinder others from receiving the Truth, who for proving all things to hold faſt that which is good, 1 *Theſ.* 5. 21. muſt as by their Law, pay five Pounds, either for bringing any *Quakers* Books or writings into their Juriſdiction, or keeping the ſame in their Houſe when they are, without immediate delivering the ſame to the next Magiſtrate, which doth evidently manifeſt their deſign is to gain the Peoples Money, as well as to hinder them of receiving the Truth, which fulfil what is written, *They will neither enter the Kingdom of Heaven themſelves, nor ſuffer others that are entering to go in,* Mat. 23. 13. but as thoſe wicked *Jews* did, ſo do theſe Hypocrites moſt unrighteouſly charge the People of God with reviling the Office and Perſons of Magiſtrates and Miniſters, when as on contrary, their Teſtimonies were true for Gods cauſe againſt Pride, Covetouſneſs and Oppreſſion, which greatly abounded in the Magiſtrates, Prieſts and Perſecuting free-men, who for the moſt Part by their hireling Prieſts, were taught beyond all grace and common good, and that the whole Government of their Church and Common-wealth, as they call it, had as they concluded that dependency upon their old Charter, that as by their Law, it is manifeſt they neither feared God nor minded the Laws of the *Engliſh* Nation; for they had aſſumed to themſelves the Power of both God, King and Biſhops, wholly confiding in the ſtrength of their old Idol Charter.

Where Perſecutors once gain Power,
Like Lyons, Bears, and Wolves devour.

New-England's *Anti-chriſtian Law.*

7. And every Perſon that ſhall publiſh and maintain any Heterodox Erroneous Doctrine, ſhall be liable to be queſtioned,

questioned, and soncured by the County Court where he liveth, according to the merit of his Offence.

The Reader may hence understand, That the County Courts were plenty of these Persecutors & Plenty of Jackalls to hunt for their prey, which was to find out every Person in their Jurisdiction, that departed from the way of their Priests Worship, such person and Persons became a prey, *Isa.* 59. 15. who were accused to publish or maintain the Heterodox or Erroneous Doctrine; at the opening of which Courts, were always some of their Priests to pray, pretending that what they did against Dissenters, would be the more sanctified through the means of their Prayers, which they pretended was for the honour of God, and good of the Souls of them, on whom the said Court did inflict punishment, both to their Body and Purses, so that what with these Hirelings unsanctified Prayers, and the like Advice to the Magistrates, they would be sure to lay load enough on the backs of the aforesaid Dissenters, especially upon the Innocent harmless *Quakers*, whom so often in their Law, they call Accursed! for unto them was the Priests greatest Rage manifested, through their wicked advice to the Magistrates, to have them all hanged, of whom four were put to Death, and more had been, had not their Bloody Hands been stopped through the means of the Kings Order to the Contrary, a Coppy of which Letter will hereafter appear in this Book, which before it came, many were they that were put to cruel Sufferings, both by *long Imprisonment, cruel Whippings, Cutting off Ears, Branding with Red hot Irons*, ordering *Men and Women to be sold for bond Slaves, searching the Bodies of Innocent Women for Witches, besides Banishing upon pain of Death*, and abundance of their *Estates taken for Fines*, on which these men, so free to do the Devils Work, did live, eating and drinking at a high rate, whilst others suffered as aforesaid.

This was the work of wicked Priests and Pulpit Liars,
Whose work was like the Jesuites, the Monks and Frayrs.

8. whereas there is a pernicious Sect, commonly called *Quakers*, lately arisen, who by word and writing have published and maintained many dangerous and horrid Tenets, and take upon them to change and alter the laudable Customs of our Nation, in giving civil Respect to Equals or Reverence to Superiors, whose Actions tend to undermine the Authority of civil Government, as also to destroy the Order of the Churches, by denying all established Forms of Worship, and by with drawing from the orderly Church Assemblies allowed and approved by all Orthrodox Professors of the Truth, and instead thereof, and oppositio n thereunto, frequenting private Meetings of their own, insinuating into the minds of the simple, or such as are less affected to the Order and Government of our Church and Common Wealth, whereby divers of our Inhabitants have been Infected and seduced; and notwithstanding all former Laws made, upon Experience of their arrogant bold Obtrusions to Disseminate their Principles amongst us, prohibiting their coming into this Jurisdiction, they have not been detered from their impetuous Attempts to undermine our Peace and hasten our Ruin.

The Reader may here note, the great Wickedness of these unrighteous Priests and Rulers, who to accuse the innocent, run themselves into further mischief, through their bold Attempts against God and the King, which hath proved to be their ruin, for whilest they were digging Pits, and making Rods, and laying Snares the innocent, God was preparing his Judgments against them, and all those whose silence gave consent thereto, by which Judgments they do not only suffer

suffer the loss of their Fruit and Grain throughout their Jurisdiction, but also are delivered into the hands of the Barbarous *Indians*, whom God suffers to strike them a double measure of the like Cruelty, which themselves (as by their Laws) have inflicted upon others, besides the loss of their old Charter and golden Idol.

God ever will for Innocent Blood Reward,
Though while the Wicked live, little is regard.

New-England Antichristian Law.

For prevention thereof, this Court doth Order and Enact, that every Person of the cursed Sect of *Quakers*, who is not an Inhabitant, but found within this Jurisdiction, shall be apprehended without Warrant, where no Magistrate is at hand, by any Constable, Commissioner or Select Man, and conveyed from Constable to Constable, until they come before the next Magistrate, who shall commit the said Person or Persons to close Prison, there to remain without Bail, until the next Court of Assistants, where they shall have a legal Tryal by a special Jury, and being convict to be of the cursed Sect of *Quakers*, shall be sentenced to Banishment upon pain of DEATH.

Obs. The Reader may hence understand, that the meaning of the Magistrates Laws did extend to destroy the Lives of the Innocent, the more pleasing it was to the Hireling Priests, who in honour thereunto, would set Time apart for the Churches Thanksgiving.

New-England Antichristian Law.

And that every the Inhabitants of this Jurisdiction, being convicted to be of the cursed Sect of *Quakers*, either by taking up, publishing and defending the horrid Opinions

of the cursed *Quakers*, by stirring up Mutiny, Sedition or Rebellion against the Government of our Church and Common Wealth, or by taking up their abhorred and destructive Practices, *viz.* denying civil Respect and Reverence to Equals and Superiours, with-drawing from our Church Assemblies, and instead thereof, frequenting private Meetings of their own, in Opposition to our Church Order, or by adhearing to, or approving of known *Quakers*, that are opposit to the Orthodox received Opinions of the Godly, and endeavouring to disaffect others to civil Goverment and Church Order established amongst us, and condemning the Practice and Proceedings of this Court against the *Quakers*, manifesting thereby compliance with those whose design is to overthrow the Order established in our Church and Common-Wealth.

The reader may here *Observe* the wretched state of these Bloody minded Persecutors, who for want of true Faith were in the state of th it elder Brother *Cain*, that was a murderer, like unto these who destroy the righteous for their Faith and Obedience to God, for which cause these Persecutors bear *Cains* mark, being in fear that those which are not of their murdering Spirits, will slay them; and knowing themselves to be like principled, as was *Hugh Peters*, *Venner*, and many others of their *New-England* Brethren in Iniquity, stirring up Muting, Sedition and Rebellion against the English Government, and the Order of the English Church established by the Bishops, as by the *Chronicles* of *England* doth at large appear of their Rebellion and Treason against the King and his Children, in that day, of their inventing so much mischief against others in our Native Land, to set up themselves above all others; which Spirit came in these their persecuting Brethren, who impute that to

the Charge of an Innocent harmeless People, which themselves are so highly guilty of, as is manifested by their setting up themselves, to lord it over the People of God and the Kings Subjects, as for fifty or sixty Years time they have done in *New-England*, where the hireling Priests kept a constant stroke of puting all that dissented from their Worship, into bear skins, and setting their Followers to tear them in pieces, calling out in their preaching to their people, *Curse ye Meroz*, Curse ye bitterly the Inhabitants that will not come to the help of the Lord against the mighty, *Judg.* 5 23. and cursed be he that doth the Work of the Lord deceitfully, by withholding his Sword from Blood, *Jer.* 48. 10. with more of the like, endeavouring to perswade, that Gods general Judgments would not depart, until they had hanged all the *Quakers*, and sent going all other Dissenters.

The Judgments may remove, but when old Charter men
Are dead, and they
Or when God sends here better men,
Will to rule in Government, then, Pro. 29. 2
From Devil and such Wicked Priests,
pray God deliver me
Then from all Mischief in the World, } Hosea 6. 9.
be sure I shall be free.

New-England Persecutors Laws against the Kings Subjects.

Every such Person upon Examination and Conviction before the Court of Assistants, in manner as aforesaid, shall be committed to close Prison for one Month, and unless they chuse to depart the Jurisdiction, shall give Bond for their appearance at the next Court of Assistants, where continuing obstinate, and refusing to retract and reform the aforesaid Opinions and Practices, shall be sentenced to Banishment upon *pain of Death*, and in case the aforesaid Voluntary departure not to remain, or

to

to return again into this Juriſdiction, without the allowance of the major part of the Council firſt had and publiſhed, on penalty of being baniſhed upon *pain of Death*; and any one Magiſtrate, upon complaint, or information, given him of any ſuch Perſon, ſhall cauſe them to be apprehended, and if upon Examination of the cauſe, he ſhall find juſt grounds for ſuch complaint, he ſhall commit ſuch Perſon to Priſon, until he come to his Tryal, as above expreſſed.

Obſerve, Here you may ſtill note the Work of the Wicked, in whom he that was a Lyar and Murderer from the beginning, gave them no reſt from their bloody purſuit after the Lives of the Righteous, whom the Lord did preſerve in all their deep ſufferings and firey Tryals, that not one of the faithful Sufferers for his Cauſe conformed to their wicked Will, who would not endure any that differed in Judgment from their Prieſts Worſhip to inhabit within their Juriſdiction, who without fear to God, or regard to Man, contrary to the Laws of the *Engliſh Nation*, without either fear or regard to God, King or Biſhops, made the defence of their Faith, Church and Common Wealth (as they call themſelves) as ſtrong as poſſible they could with *Stock*, *Whip*, *Goal* and *Gallows*, on which the chiefeſt ſtrength of their Faith did depend; for when all their other Anti-chriſtian Weapons failed them againſt the *Quakers*, the Gallows held, until the Kings Letter came, and removed the ſtrength of their Faith in that alſo; yet they continued by their old wonted way of picking away mens Eſtates, by fining them in great Sums for deſenting from their Prieſts Worſhip, which from the *Quakers*, *Baptiſts*, them of the *Church of England* and others amounted to about Twenty Thouſand Pounds, in the bounds of *New-England*.

When Wolves once get a taſte of Blood,
They are for killing all that's good.

The Preamble to their Law.

This Court being desirous to try all means, with as much lenity as may consist with our safety, to prevent the Intrusions of the *Quakers*, who besides their absurd and blasphemous Doctrines, do like Rogues and Vagabonds come in upon us; and have not been restrained by the Laws already provided.

Observe, Have come the Foxes Preamble to their Wolvish Law, whose Ravinous Blood-thirsty Nature is not contented with the Fleece, but strive all they can (as have done the Wicked in days past) to have the innocent Blood also (as did their Brutish bloody *Bonner* in Queen *Mary's* time) whenas to many Thousands of People it is well known that those which suffered in *New-England*, under the Name of *Quakers*, were neither in Doctrine, Principle nor Practise, any way guilty of those Persecutors charge, but on the contrary differing there-from, as Light from Darkness, Truth from Error, God from the Devil, Christ from Belial, and Heaven from Hell, from whence is the Power and Spirit of all those that put people to Death for their Faith and Obedience to God, who permits these things to be done by the instruments of the wicked one, for a tryal of Faith to those who are made willing to part with all for the sake of him that first loved them, and gives them that Power through which they receive strength to withstand all the Powers of Hell, from whence proceedeth the Spirit of these persecutors, as did them in dayes past. *John* 8. 44. *Mat.* 23. 31, 33, 34, 35, 36. whose safety did (as these do remain by the strength of unrighteous Laws, and as they said, so say these, *We have a Law, and by our Law, every Person dissenting from our Church Order, and against the Government of our Common Wealth, as is manifest the* Quakers *do, by condemning the Proceedings of this Court against Dissenters, who by our Law ought to dye.* Which proves these Persecutors to be true Vagabonds, by having no dwelling in the Truth.

Vagabonds are, as was their Brother Cain,
Who murder them, that in the Truth remain.

How

Have ordered, That every such Vagabond *Quaker* found within any part of this Jurisdiction, shall be apprehended by any Person or Persons, or by the Constable of the Town, where he or she is found, and by the Constable, or in his absence, by any other Person or Persons, conveyed before the next Magistrate of that shire, where they are taken, or Commissioner invested with Magistratical Power, and being by them adjudged to be a wandering *Quaker*, *viz.* such that hath no orderly allowance in this Jurisdiction, and not giving civil Respect or by any other means manifesting himself to be a *Quaker*, shall by warrant, under the hand of the said Magistrate or Commissioner, directed to the Constable of the Town, or to any other meet Person, be stripped from the middle upward, and tyed to a Carts Tail, and whipped through the Town, and from thence immediately conveyed to the Constable of the next Town towards the borders of our Jurisdiction, as their Warrant shall direct, till they be conveyed through the outwardmost Towns of our Jurisdiction.

Observe That by the following Copy of one of their many Warrants of the like Bloody and cruel nature, their Whipping of the Innocent *Quakers*, who by their Law shall have no allowance to trade, buy or sell within the bounds of their Jurisdiction, for which cause of being so prohibited, and found within their Jurisdiction, are by them called *Vagabonds*, whereas shall be being found, as *Cain* was, to have no dwelling in the Land are the right true *Vagabonds*, endeavouring (as much as in them lies) to whip others from their certain dwellings in the Land, to become *Vagabonds*, like themselves.

A Coppy of one of their many Warrants.

TO the Conſtable of *Dover*, *Hampton*, *Salsbury*, *Newbery*, *Rowley*, *Ipſwich*, *Wenham*, *Linn*, *Boſton*, *Roxbury*, *Dedham*, and until theſe Vagabond *Quakers* are carryed out of this Juriſdiction, You, and every of you are required in the Kings Name, to take *Ann Coleman*, *Mary Tomkins*, *Alice Ambroſe*, and make them faſt to the Carts Tail, and driving the Cart through your ſeveral Towns, to whip them upon their Naked Backs, and not exceeding Ten Stripes on each of them, in each Town; and ſo to convey them from Conſtable to Conſtable, till they come out of this Juriſdiction, as you will anſwer it at your peril. And this ſhall be your Warrant. Dated at *Dover*, *December* the 22th, 1662.

Per me Richard Walden.

Obſerve, Here are Eleven Towns in the Warrant, and from the firſt Town *Dover*, to the laſt Town *Dedham*, is about eighty Miles, and Ten Stripes on each of them in each Town, is One Hundred and Ten ſtripes a peice with a Whip made with three ſmall ſingle hair twiſted Cords, each of which being knotted, fit for the Prieſts Work to defend their Faith, and ſo laid on the naked Backs of the innocent *Quakers*, as if it were poſſible, the Knots might kiſs the Bones, which cruel work was agreeable to the Prieſts exhorting their Drudges from theſe Scriptures, *Judg.* 5. 23 *Jer.* 48. 10. which Work was as far from the Work of God, in this day, as Heaven is from Hell, as may be read *Luke* 9. 54, 55. 56. *Mat.* 5. 44, 45, 46. *Luke* 6. 31 32, 33. *Mat.* 13. 28, 29, 30. 2 *Cor.* 10. 3, 4, 5, 6. but contrary to theſe Perſecutors act, as we read, *John* 8. 44. *Mat.* 6. 24. *For his Servants ye are to whom they obey*, Rom. 6. 16. But as their laws were bloody

bloody and their execution Cruel and Barbarous, ſo hath God ſuffered both he that drew the Warrant, with many more of his perſecuting Brethren, to be deſtroyed, and their Riches conſumed by the great Judgments of God upon them, as is more at large to be ſeen in the aforeſaid late book, entituled *Truth held forth and maintained, by Thomas Maule.* And when the *Quakers* were commonly ſo whipt, with their torn Fleſh and bloody backs, had about fifty miles to travel through the Wilderneſs Woods, before they came to their Friends at *Rode-Iſland*, and ſo hard weather with froſt and ſnow, that divers People have been killed there-with in travelling between Town and Town, though but two or three Miles diſtant from each other.

The Devil and the Prieſts, and all ſuch Warrant Makers,
In full Communion are, with all ſuch Church Partakers.

The Perſecutors Law againſt the Kings good Subjects.

And if ſuch Vagabond *Quakers* ſhall return again, then to be in the like manner apprehended, & conveyed as often as they ſhall be found within the limits of our Juriſdiction, provided every ſuch Vagabond *Quaker* have been thrice convicted, and ſent away, as aforeſaid, and returning again into this Juriſdiction, ſhall be apprehended, and Committed by any Magiſtrate, as aforeſaid, unto the houſe of Correction within the County, where he or ſhe is found, until the next Court within that County, where if the Court judge not meet to releaſe them, they ſhall be branded with the Letter [R.] on their left Shoulder, and be ſeverely whipt, and ſent away in manner as before.

Obſerve, hence you may underſtand, that the Law of theſe *Cain-like* ſpirited Vagabonds, did extend againſt every *true Chriſtian*, as well as thoſe called *Quakers*, found within their Juriſdiction to diſſent from their Prieſts Worſhip, and to manifeſt a diſlike

againſt

againſt their unrighteous Proceedings againſt the People of God and the Kings Subjects, which was tyranical, cruel, bloody and barbarous, that if any Perſon (though the *Church of England,*) was found to petition to the King and Biſhops to maintain their right, reſpecting their worſhip agreeable to the way of the *Engliſh Church*, it was accounted high Rebellion by theſe Perſecutors ſo to do; for which Offence, no leſs then Impriſonment and three Hundred Pounds, would keep them from being hanged on the New-England gallows till dead, dead, and of this nature, by impriſonment and paying three hundred pounds apiece, was Dr. *Child*, *Samuel Maverick*, and other Merchants in *Boſton*, kept from being hanged, for their being taken, with a Petition to ſend to *England*, as aforeſaid. Of which when I come to give an account of the *Engliſh Church* being perſecuted by theſe *New-England* Free-men, to do what they ſaw moſt pleaſing to their Prieſts, ſhall the more ſpeak relating to the aforeſaid ſuffering of Dr. *Child*, *Samuel Maverick*, and others of the *Church of England* as aforeſaid.

From all bloody Free-men, pray God deliver me,
They are for hanging all, that one with them not be.

The Perſecutors Law againſt the Kings good Subjects.

And if after this he or ſhe ſhall return again, then to be proceeded againſt as Incorrigible Rogues and Enemies to the common Peace, and ſhall immediately be apprehended and committed to the common Goal of the County, and the next Court of Aſſiſtants ſhall be brought to the Tryal, and proceeded againſt according to the former Law made 1658. for their puniſhment on Pain of Death. *Pſalm* 94. 20, 21.

Obſ. You may underſtand, that of this nature it hath been in all Ages to the People of God, for as it is written, *He that is born after the fleſh, perſecuteth him that is born after the Spirit*, even ſo it is now, *Gal.* 4. 29. and that the People are great ſufferers as by theſe Laws, when they fall into the hands of Hypocrites, which pretend ſo much

to

to Religion, as did the wicked *Jews* to deſtroy the righteous in that day, which work (as we read in the holy Scriptures, Books of Martyrs, and the like true Hiſtories) ever did, as now it doth, begin at the houſe of the perſecuting Prieſts, who would have none live ſave thoſe that are one with them in all things that tend to the upholding them with Money for preaching, which is made up with other mens words, whoſe Life and experience they witneſs nothing of, but at random make a ſixt days Image with ſtolen words, with which they fright the People that know no better then to buy of their Ware, which further then they write it down, loſe it before the next market day; ſuch like is the preaching and teaching of every Hypocritical Hireling and Perſecuting Prieſt, whoſe Doctrine does leaven every Perſecutor of their Church to follow them in the like covetous practice, through whoſe Hypocriſie and Deceit many have been horribly cheated. Now if *New-England's* Churches be not highly guilty of theſe things, as well as perſecuting People to Death for Religion, then the People in Forreign Countries are the more to blame, to cry out at the ſight of New-England Veſſels, ſo much as they do againſt *Perſecutors, Deceit, Hypocriſie, falſe Doctrine, Surfeited Horſes*, and the like of *ſtinking Fiſh*, and other Cheats, with which it is common for Hypocrites and Perſecutors to trade.

Hypocriſie Deceit is cloaked with Religion,
By men whoſe wicked Laws, for Blood do make proviſion;
No men more wicked then Perſecuters be,
To find it true, in Scripture may it ſee. Mat. 23. 32 33 34 35 36

New-England Perſecutors Laws againſt the King Subjects.

And for ſuch *Quakers* as ſhall ariſe from amongſt our ſelves, they ſhall be proceeded againſt as the former Law Anno 1658. doth provide, until they have been convicted by the Court of Aſſiſtants, and being convicted he or ſhe ſhall then be baniſhed the Juriſdiction, and if after that they ſhall return, and be found in any part of this Juriſdiction, then he or ſhe ſo ſentenced to baniſhment, ſhall

be proceeded againſt as thoſe that are ſtrangers and Vagabond *Quakers*, in manner as before expreſſed.

Obſ. The Reader may hence underſtand, that as their Laws were bloody, the cruel nature of their unbelieving hard hearts, was in the execution of their Laws, agreeable thereunto, who being bewitched (by a Company of hireling Prieſts) not to obey the Truth, were through obedience to wicked Spirits, mad after the Blood of the Innocent, that the devout Members of their Antichriſtian Church, did Act with that fury to the *Quakers*, as if they could never uſe too much Cruelty upon them, which was the more by the Prieſt-ridden Executioners, through the Prieſts pronouncing Woes and bitter Curſes againſt all ſuch as ſhould fail in the neglect of their work for the Devil, againſt both *Quakers*, *Baptiſts*, and them of the *Church of England* as well as againſt all other Diſſenters, which Curſes they ſtill back't with Scripture words, as aforeſaid, *Judg.* 5. 23. *Jer.* 48. 10. which work (as the wicked did, ſo theſe pretended) was done by them for the honour of God, and glory of his Name, and that their Church was the pureſt Reformed Church of all other *Chriſtian Churches in the World*, But if the pureity of a Church conſiſt in ſuch wicked works as they have done by virtue of unrighteous Laws againſt the People of God, and the Kings Subjects, then it is manifeſt (by the length of time in the like cruel bloody Work) that their Mother Church of *Rome* is more purer then theirs. But if Perſecution be the work of the Devil, (as by Scripture it is manifeſt ſo to be) then according to Chriſts own words, *they are Children of him whoſe work they do*; then it muſt conſequently follow, that *Romes* Church, being the firſt under the Name *Chriſtian*, found to perſecute, that all under that name found to perſecute, are her children, whom ſo often they call the great Whore.

The Devil's Work not only done to Quakers,
But all Diſſenters were in part Partakers.

New-England Perſecutors Law againſt the Kings Subjects:

And it is further Ordered That whatſoever charge ſhall ariſe about apprehending, whipping, conveying, or otherwiſe about the *Quakers*, to be laid out by the Conſtable of ſuch Town where it is expended, and to be repaid by the Treaſurer, out of the next County Levy. And further ordered, That the Conſtables of their ſeveral Towns are hereby impowered, from time to time, to impreſs Cart, Oxen, and other Aſſiſtance, for the Execution of this Order. 1661.

Obſ. The Reader may hence underſtand, That for the cloaking of the Devils Work they made all their unrighteous Warrants run in the Kings Name, as if he was the Author of their cruel Work againſt Diſſenters, whenas it manifeſtly appears, both by the holy Scriptures, and alſo by the Kings Letter, (a Copy of which will follow) That they had no Warrant, Precept or Command either from God or the King, but did wholly act and do according to their own Wills, which ſtill remain the ſame, to work Miſchief againſt both *Quakers*, *Baptiſts*, and the *Church of England* alſo, (as will hereafter evidently appear) but their Horns at preſent are ſhortened, and their Cloak begins to appear threed-bare, and now their Hypocriſie and Deceit will no longer hide their Wickedneſs from the King and People, whoſe Money out of the Treaſury muſt ſerve to defray the Charge of the Devil's Work againſt the Kings good Subjects, who had taken from them, by the perſecuting Churches in *New-England*, to the value of Twenty Thouſand Pounds, for Fines impoſed upon them, becauſe Diſſenters from their way of Worſhip, whoſe Prieſts and Rulers had alſo of their People yearly Sallarys, according to the ſame Proportion of the aforeſaid Sum of twenty thouſand Pounds, through which means, as theſe Perſecutors lived at a high rate on that which others had labour'd hard to get, went in threed-bare Coats, and their Families

In want of that which was their own, and devoured by this perſecuting Crew aforeſaid; whereby their great Oppreſſion reached the whole People of the ordinary degree, even as a ſweeping Rain, that cleats all before it.

Balaam's State is theirs, who for unrighteous Gain,
The People do Oppreſs, themſelves for to maintain.

New-England *Perſecutors Laws againſt the Kings Subjects Suſpended (during their pleaſure.)*

This Court heretofore, for ſome Reaſons inducing, did judge meet to ſuſpend the Execution of the Laws againſt Quakers, as ſuch, ſo far as they reſpect corporal Puniſhment or Death, during the Courts pleaſure.

Obſ. That tho' thoſe Perſecutors ſaw there was cauſe to ſuſpend their bloody Laws againſt the Kings good Subjects, ſo far as they did reſpect corporal Puniſhment or Death, yet it muſt be only during their own pleaſure, not the Kings, no, they could not ſtoop to that. But whether they did not herein manifeſt a Spirit of Rebellion againſt God, the Kings Order (as by his Letter will appear) and the Laws of the *Engliſh Nation*, I leave others to judge. Now the occaſion of procuring this Order from the King, was their great Cruelty in baniſhing ſober honeſt People out of their Juriſdiction upon *Pain of Death*, if they returned; for as before is ſaid of Dr. *Child*, *Samuel Maverick*, and other Merchants, whoſe Impriſonment and three hundred Pounds a piece, ſaved them from the *New-England* Gallows, and none, without the like hazard, might make complaint to *England*; but ſeveral baniſhed *Quakers* adventured to lay their ſaid ſuffering caſe before the King, whoſe merciful Ear heard their Cry, and took Compaſſion on his ſuffering Subjects, and forth-with ſtopt *New-England* Perſecutors wicked hands from ſhedding more innocent Blood, being acquainted with their great Wickedneſs, and knowing the manner of their Spirits, by what their

their Brother *W. Penn*, *Penner*, & other of their *N. England* Brethren had done both againſt his Father and himſelf, as by his Letter he begins with them, as afterwards it proved ſo to be, as a wiſe man with the Tops Tile or covering of a fair outſide Building, whoſe inſide is full of all manner of Deceit, and the Foundation thereof very dangerous, by degrees, in working down-wards, till he comes to the Foundation, which afterwards was wholly removed, through the loſs of their Charter, which to them had been as an Idol Godd, in which they truſted as much as ever the People did in *Baal*; and if ever Silver and Gold procure ſuch another, it may be at a high Rate, and they are like to be as cruel as before. But the *Engliſh Laws* are far before *New-England* Idols.

God will not ever permit the Devils Power,
Nor wicked Men the Righteous to devour.

A Copy of the King's Letter.

Charles R.

"TRuſty and well beloved, We greet you well
" Having been informed that ſeveral of Our Sub-
" jects amongſt you, called *Quakers*, have been
"and are Impriſoned by you, whereof ſome have been
" Executed, and others in danger to undergo the like, We
" have thought fit to ſignifie Our Pleaſure in that behalf,
" for the future, and do hereby Require, That if there be
" any of thoſe People called *Quakers* amongſt you, now
" already condemned to ſuffer Death, or are Impriſoned,
"and obnoctious to the like Condemnation, You are to forbear

"forbear to proceed any further therein, but that you "forth-with send the said Persons, whether condemned or "imprisoned, over into this our Kingdom of *England*, to- "gether with their respective Crimes or Offences laid to "their Charge, to the end such course may be taken with "them here, as shall be agreeable to our Laws, and their "Demerits. And for so doing, these Our Letter shall be "your sufficient Warrant and Discharge.

"*Given at our Court at* White-hall, *the 9th day of* Septemb. 1661. *in the 13th Year of Our Reign. Subscribed to Our trusty, & well-beloved* John Endicot, *Esq; and to all and every other Governours of Our Plantation of* New-England, *and to all the Collonies thereunto belonging, that now are, or hereafter shall be; and to all and every the Ministers and Officers of Our said Plantation and Collonies whatsoever within the Continent of* New-England.

By His Majesty's Command.

W. Morris.

Obs. Now these Persecutors had nothing to charge these Innocent People with, but that they were *Quakers*, against whom they had provided a Law, but this Law was repugnant to the Laws of the *English-Nation*; and therefore upon the receipt of the Kings Letter, they durst do no other than set at liberty both them condemned to suffer Death, and those imprisoned also; but herein they did not obey the Kings Command, for he commanded them to send these *Quakers* so imprisoned or condemned, over to *England*, with the particular Crimes laid to their charge; but this they would not do, and good reason why, they had no Crimes to lay to their Charge

Charge, but that they were *Quakers*. And being brought to this pinch, instead of sending a Ship load of *Quakers*, and a large Roll of their Crimes of Treason, Rebellion, Subversion of Government, *&c.* home to the King, they send a Ship load of Masts for a Present to the King, with a parcell of horrid Wicked Lyes against the *Quakers*; to defray the charge of which Present, the poor Inhabitants were severely Rated. After which their great Deceit and abominable Hypocrisie, the King came to find out, not only in doing as aforesaid, but upon many other accounts, too large here to relate; and before I conclude, enough against them will appear, to manifest their great Wickedness against God, the King and People. Yet notwithstanding all this, they could not long forbear their old work of Persecution, but soon put their Law in execution again; for the Kings Letter was dated, 1661. and they revived their old Law again in 1662. which was done more in obedience to the Devil, and to please their hireling Priests, than in honour to God, or respect to the King, against whom they did rebell in so doing, as appears by his Letter, and their not sending any of the *Quakers* over into the Kingdom of *England*, but instead thereof sent a Present with a parcell of Lyes, too large here to relate, and put their Law into Execution again, and as sharp, cruel and barbarous was the Execution (respecting corporal punishment) as formerly, though the Towns were not to be so many in which they were to be whipt, yet the Whip with three single hair twisted small Cords (each being knotted, fit for the Devil and Priests Work) was the same as before the Kings Letter came, and did so continue till near or about the time they lost their Idol, *viz.* their old Charter, on which was their dependance, above *GOD* or *KING*, as is manifested by their Works.

Priests Rulers Masts for Ships, Deceit and Lyes withall,
Poor People made to pay, for Presents to White-hall.

New-England Perſecuters Lawes againſt the Kings good Subjects, (upon Complaints of the Prieſts) put into Execution again.

NOW foraſmuch as new Complaints are made to this Court, of ſuch Perſons abounding, eſpecially in the Eaſtern parts, endeavouring to draw away others to that wicked Opinion, it is Ordered, That the laſt Law, Tit. *Vagabond Quakers, May* 1661. be hence-forth in force, in all reſpects, provided, their Whipping be but through three Towns, and the Magiſtrate or Commiſſioner ſigning the Warrant, ſhall appoint both the Towns, and number of Stripes in each Town to be given, 1662.

Obſ. Here by comparing this their Date to their Law, with the date of the Kings Letter, how little regard they had to the Kings Mind and Will therein contained, which was, *whether condemned to ſuffer Death, or Impriſoned, or to ſuffer corporal Puniſhment, to forbear to proceed any further therein, but forthwith to ſend the ſaid Perſons over into the Nation of* England, *with the reſpective Crimes or Offences laid to their Charge, to the end ſuch courſe might be taken with them, according to the Nature of the Offence, as ſhould be agreeable to the Engliſh Laws.* Which expreſs command of the King was but a ſmall time minded by them; for upon their conſidering the cauſe ſome ſmall time, propoſed to themſelves, that by virtue of their Idol Charter, they had as much Power in *New-England* as the King had in *Old-England*, and had they the like ſtrength of Men and Shipping, would (no doubt) with ſtand all Kings and Princes that ſhould adventure to oppoſe their way; now had not I my ſelf heard ſome of them ſay theſe things, durſt not have charg'd it here upon them, to publick view; and for a further evidence of the ſame, witneſs their Proclaiming, (with a Trumpet before them,) againſt the Kings Commiſſioners in *Boſton*, perſwading the People, (as near as they

as they could) *That their Commissions were made under a Hedge*, with such like Stuff of the like Nature, too large here to relate.

Priests Rulers bloody Work, on People hath brought Woe,
With their consent that silent were to have it so.
They'r Works of him that is of Hell,
'Gainst God and King all such Rebell.

New-England *Persecutors Law against the Kings Subjects.*

Whereas it may be found amongst us, that mens Thresholds are set up by Gods Thresholds, and mens Posts by Gods Posts, especially in open Meetings of the *QUAKERS*, whose damnable Heresies, and abominable Idolatries are hereby promoted, imbraced and practised, to the Scandal of Religion, hazard of Souls and provocation of divine Jealousie against this People. For Prevention and Reformation whereof, it is Ordered by this Court, and the Authority thereof, That every Person found at a *Quakers* Meeting, shall be apprehended, *ex Officio*, by the Constable, and by Warrant from a Magistrate or Commissioner, shall be committed to the House of Correction, and there to have the Discipline of the House applyed unto them, and to be kept to work with Bread and Water for three days together: and then to be released; or else shall pay a fine of five Pounds in Money, to the Country, for every such Offence; and all Constables neglecting their Duty, in not faithfully executing this Order, shall incur the Penalty of 5 *l.* upon conviction, one third part whereof to the Informer.

Obſ. The Reader may here take Notice of one of theſe Perſecutors many horrid and wicked Lyes, ſo proved by their Contradiction, who in their Preambles to their Laws, accuſe the *Quakers* with keeping their Meetings private, yet at unawares in their Bridewell Law they charge the contrary; and though they pretend the ſin is great, yet it may be bought off for five Pounds in Money, as often as they pleaſe; but the ſaid Sum not being paid them by any one, they were much enraged thereat, finding their covetous deſign in making ſaid Law, diſappointed, becauſe it reach no further than to puniſh them that were not free to pay 5 *l.* for being at a *Quakers* Meeting, as aforeſaid, the Penalty of which Law ſeveral Merchants in *Boſton* ſuffered, rather than to diſobey God, by ſatisfying the luſt of ſuch covetous Prieſts and Rulers, who prefer the love of Money before puniſhing for that which themſelves account ſo great ſins, as by the Preamble of their Laws they pretend theſe above-mentioned to be.

Their bloody Laws are almoſt done,
Which Work the Prieſts at firſt begun.

New-England *Perſecutors Preamble to their Laws againſt provoking Evils, as they call them.*

Whereas the moſt wiſe & holy God for theſe ſeveral years paſt, hath not only warned us by his word, but chaſtized us with his Rod, inflicting upon us many general Judgments, but we have neither heard the word nor rod as we ought to be effectually humbled for our ſins, to repent of them, hence it is the righteous God hath hightened our Calamity, and given Commiſſion to the barbarous *Heathen* to riſe up againſt us, and become a ſmart Rod and ſevere Scourge to us, in burning and depopulating ſeveral hope-

ful

ful Plantations, murdering many of our Inhabitants of all ſorts, and ſeeming, as it were, to caſt us off, and putting us to ſhame, and not going forth with our Arms, hereby ſpeaking aloud to us, to ſearch and try our ways, and turn again unto the Lord our God, from whom we have departed with great back-ſliding

Obſ. That to acknowledge the Truth is well, and well would it be indeed if they were found acknowledging the whole Truth, and to repent of ſhedding innocent Blood, which is the great ſin of *New-England* Prieſts and Rulers, as alſo of the conſenting Church Members thereof; but of this there is no mention made in their Preamble-confeſſion of words, without Works of Truth and Righteouſneſs to God and People, according as is at large manifeſt by their afore-mentioned Laws, the neglect of which Execution was by their Prieſts imputed to be the main cauſe of general Judgment to come upon them. But they uſe to ſay, *If all the* Quakers *were hanged, and all other Diſſenters clear'd out of their Juriſdiction, then would their Land enjoy Peace:* Unto which Work the Rulers were bewitched, ſo far as the Devil was permitted to drive them, who were as willing to run, and to work they went againſt all Diſſenters, and ſet forth a Book againſt the *Baptiſts*, entituled, *The Riſe and Foundation of the curſed Sect of* Annabaptiſts, in which was as many Lyes as they uſe to gather for their Pulpit Work on the firſt Day againſt the *Quakers*, which Lyes to hear alſo coſts the People Money.

None are more blind than thoſe that will not ſee,
The cauſe for which Gods general Judgments be.

New-England *Perſecutors Law againſt Provoking Evils, as they call them.*

1. This Court apprehending there is too great a neglect of Diſcipline in the Churches, and eſpecially reſpecting thoſe

thoſe that are their Children, through the non acknowledgment of them, according to the Order of the Goſpel, not watching over them, as well as Catechiſing of them, inquiring into their ſpiritual ſtate, that being brought to take hold of the Covenant, they may acknowledge, and be acknowledged, according to their relation to God and his Church, and their Obligation to be the Lords, and approve themſelves ſo to be by a ſuitable Profeſſion and Converſation; And do therefore ſolemnly recommend it unto the reſpective Elders and Brethren of the Churches throughout this Juriſdiction, to take effectual courſe for the Reformation therein.

Obſ. By the afore-mentioned cruel bloody Laws againſt the People of God, what nature their Church Government was of, in which Covenant, the words, *Beware of the Leaven of the Phariſees*, was put of, and inſtead thereof they put in, *Beware of the Leaven of the* Quakers; for which ſee *Salem* Church Covenant, ſo called, cauſed to be ſo done by their high Prieſt, *John Higinſon*, who in his preaching told the People, *The* Quakers *Light was a ſtinking Vapour from Hell*, with much more of the like, as was uſual with him in his daily Preaching and Teaching againſt the *Quakers*, *Baptiſts*, and other Diſſenters, this Old-Charter Prieſt, with other of his devout Church-Brethren in Iniquity, uſe to wiſh their Children might be Rogues and Whores, rather than *Quakers*; which was too readily (tho juſtly fulfilled upon many of them, as well as upon this old Prieſts, whoſe Daughter was highly accuſed of Witch-craft, and now maintained by the Pariſh. It is dreadful to conſider what Wickedneſs is in mens hearts, to wiſh ſuch horrid Wiſhes, as the *Jews* did, *Mat.* 27. 25. which juſtly came upon them, as upon theſe of the like Spirit.

No Members Child, a Member then could be,
From Quakers *Blood in all reſpects found free.*

New-England *Perſecutors Laws againſt prevailing Evils, as they call them.*

6. Whereas there is manifeſt Pride openly appearing amongſt us, in that long hair is worn by ſome men, either their own, or the hair of others made into Perriwigs, and by ſome Women wearing Borders of Hair, and their cutting and curling, and laying out their Hair; which Practiſe doth prevail and increaſe, eſpecially among the Younger ſort. This Court doth declare againſt this evil Practiſe, as Offenſive to them and divers ſober *Chriſtians* amongſt us, and therefore do hereby Enact and Adviſe all Perſons to uſe moderation in this reſpect. And further, to impower all Grand Juries to preſent to the County Courts all ſuch Perſons, whether Male or Female, whom they ſhall judge to exceed in the Premiſes; and the County Courts are authorized to proceed againſt ſuch Delinquents, either by Admonition, or Fine, or Correction, according to their good Diſcretion.

Obſ. That through the long continuance of Diſobedience, which is as Rebellion, and the ſin of Witchcraft, being highly guilty of Innocent Blood, theſe Perſecutors had loſt their Dominion over their own Families, who began to run into great Superfluity and Extravagancy of thoſe things which were not comely, decent and of good Report, in which they did greatly increaſe, and now abound beyond all the Power of their Laws to reſtrain. Wherefore they may now ſee their ungodly wicked Wiſhes are come both upon themſelves and Children; for *the Curſe of the Lord remaineth in the Houſe of them that have either actually or by conſent been found, before the Lord guilty of ſhedding Innocent Blood*, Prov. 3. 33. Mal. 2. 2, 3.

From all evil Wiſhes, pray God deliver me,
And from all Wickedneſs me and mine keep free.

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N. England Perſecutors Laws againſt provoking Evils, as they call them.

3. Notwithſtanding the wholſom Laws already made by this Court for the reſtraining Exceſs in Apparel, yet through the corruption in many, and neglect of due execution of thoſe Laws, the evil of Pride in Apparel, both for cottlineſs in the poorer ſort, and vain new ſtrange Faſhions, both in Poor and Rich, with naked Breaſts and Arms, or as it were pinnioned with the Addition of Superfluous Ribbands, both on Hair and Apparel, for redreſs whereof, it is Ordered by this Court, That the County Courts, from time to time, ſhall give ſtrict Charge to preſent all ſuch Perſons, as they ſhall judge exceed in that kind; & if the grand Jury ſhall neglect their duty herein, the County Courts ſhall impoſe a Fine upon them at their own Diſcretion.

Obſ. The outward Appearance of theſe Perſecutors, by their *ſmooth* words & fair ſpeeches, as alſo their ſhort hair even or above their Ears, with high crownd Hats, peacked Beards, as likewiſe their two or three inch broad Bands, and their Apparel agreeable thereunto, by which they appeared in the outward, like men differing from all other people whatſoever, which with their Prieſts dayly preaching, and their often loud praying, and their works not agreeable with their words, were by their fruits manifeſted to be men of the like Spirit whom Chriſt bidd beware of, *Mat.* 7. 15. which the more to be accounted *good Chriſtians*, under which name they pretended all their proceedings againſt the evil of pride, to be for the honour of God, and the good of the People Souls, when on the contrary it appears otherwiſe, by their ſelling that which themſelves account ſin, for money, which doth clearly manifeſt their work to be done in honour to themſelves, whoſe love is to the Peoples Money, for the ſatisfying their own coveteous Deſires, which work doth manifeſt Coveteouſneſs, Pride and Oppreſion

and Oppreſſion in ſuch Prieſts and Rulers that eat up the ſin of the People, *Hoſ.* 4. 8. 9. *Micah* 3. 11.

Gods Cauſe is that to which they do pretend,
But all men may ſee, Money is their end.

New-England *Perſecutors Laws againſt provoking Evils, as they call them.*

And it is further ordered, That the County Court, ſingle Magiſtrate or Commiſſioners Court in *Boſton*, have hereby Power to ſummons all ſuch perſons ſo offending, before them, and for the firſt Offence to admoniſh them, and for each offence of that kind afterwards to impoſe a fine of Ten Shillings upon them, or if unable to pay, to inflict ſuch puniſhment as ſhall be by them thought moſt ſuitable to the nature of the Offence; and the ſame Judges above-named are hereby impowered to judge of, and execute the Laws already extant againſt ſuch Exceſs.

Obſ. Whipping, or the like puniſhment, was only to ſuch perſons unable to pay their Fine, though the offence was no breach of any *Engliſh Law*, but theſe Sin-ſellers Laws are diſtinct from all the Laws of other Nations that I have read or heard of, and indeed, in moſt things their Doctrines, Principles and Practices the ſame, which are not only condemned by all *true Chriſtians*, but alſo by the *Indians*, *Turks* and other moral *Heathens*, who abhor the practice of living upon the Fines of people not found to tranſgreſs the Law or Laws of their Nation, as theſe *New-England* Prieſts and Rulers do, whoſe income for ſuch like things, by them imputed to the Peoples tranſgreſſing ſuch like Laws as above-ſaid, is no leſs then Twelve Hundred Pounds a year, beſides fifteen hundred Pounds a year from Perſons chiefly of their own Churches, for the ſin of Uncleanneſs, as alſo ſome years, no leſs then forty Hundred Pounds a year for Fines

they compelled from the people of God, and the Kings good Subjects diſſenting from their Prieſts Worſhip, with which, and ten Thouſand Pounds yearly paid the Prieſts for preaching, and as much yearly paid the Rulers for making Laws and Judging; all which came out of the poor Peoples labour within the bounds of *New-Englands* Prieſts and Rulers.

Where men can make what Laws they pleaſe,
Such Prieſts and Rulers live at eaſe.

New-England *Perſecutors Laws againſt provoking Evils, as they call them.*

It is ordered by this Court. That no perſon within this Juriſdiction, nor any of their Relations depending upon them, whoſe viſible Eſtates, real and perſonal, ſhall not exceed the true value of two hundred Pounds, ſhall not wear any Gold or Silver Buttons, or Gold or Silver Lace, or Bone Lace above two Shillings *per yard*, or Silk Hoods, or Silk Scarfs, Points or Ribbands, or great Boots, upon the penalty of ten Shillings for every ſuch Offence.

And further ordered by the Authority aforeſaid, That the Select men of every Town, are hereby impowered, enabled and required to aſſeſs every ſuch Perſon ſo offending, in any of the Particulars above-mentioned, in the Country Rates, at two hundred Pounds Eſtates, according as ſuch men pay to whom ſuch apparel is allowed. Alwayes provided, That this Law ſhall not extend to the Reſtraint of any Magiſtrate, or publick Officer of this Juriſdiction, their Wives and Children, who are left to their own diſcretion in wearing Apparel, or any ſettled Military Officer, or Souldier in the time of Military Service, or any other whoſe Education and imployment have been above the ordinary

ordinary Degree, or whose Estates have been considerable, though now deacyed; 1651.

It is further ordered and Enacted by this Court, and the Authority thereof, that all Persons within this Jurisdiction that shall wear any Apparel exceeding their quality and Condition of their Persons or Estates, and either of these be so Judged by the Grand Jury and County Court of that shire where such complaint is made, all such Persons being convicted, shall for the first Offence be admonished, for the second Offence pay a Fine of twenty Shillings, for the third Offence forty Shillings a time, and so following as the Offences are multiplied, to pay forty Shillings a time to the Treasurer of that County.

And further ordered, That if any Taylor shall make or fashion any Garment for Children or Servants contrary to the mind and order of their Parents or Governours, every such Taylor shall for the first Offence be admonished, and for the second Offence, forfeit double the value of such Apparel or Garment as he shall make or fashion contrary to the mind and order of such Parents or Governours, as aforesaid, the one half thereof to the Owner, and the other half to the Country. And all Grand-Jurys are hereby enjoyned to present all those whom they shall judge breakers of this Order. 1662.

Obs. That in the year aforesaid, 1662. through the Priests advice they were hot in persecuting both *Quakers*, *Baptists*, and all other Dissenters, thinking thereby to fine and whip the *Christians* from

their Religion, which according to the advice of their hireling Priests, being in hopes to do, that when they had sordone, and over-come the aforesaid provoking evils of Pride in Apparel, that God would the more hear their loud Prayers, and remove his great Judgments from amongst them; for it is certainly true, my self is witness to the same, that have often heard them say, *That Gods Judgments would never remove from amongst them, till all the Quakers and other Dissenters were hanged, or cleared out of their Jurisdiction.* And for another instance, I once was present, when *Thomas Maule* of *Salem* came to one of the aforesaid Rulers, for a Warrant to search for one hundred Pounds worth of Silks and other rich Goods stole out of his shop the night before, to whom this Ruler answered, *He would grant him no Warrant, but would complain to the Court of any man that did grant him a Warrant to search for his Goods. Moreover, in my hearing said to him, If a man knock you on the head, or hang you, the recompence is in your own hands; for you are not to be protected by the Laws of this Government.* This was the Justice of this great Ruler and Church Member, free of their Body Politick, as they call themselves, whose Laws allow that Apparel to themselves which to others they impute the wearing of, to be *one of the provoking Evils*; for which Offence (as they call it) the Offender (by their Law) must be equally rated with such to whom the Law allows the said Apparel, as also to pay 40 *s.* a time, as the Offences multiply; and if not able to pay, then to be punished.

Pride, Oppression and Covetousness abound,
All which by Priests and Rulers Law is found.

New-England *Persecutors Laws against provoking Evils, as they call them.*

Whereas there is much Prophaneness amongst us, in Persons turning their backs upon the publick Worship before it be finished, and the blessing pronounced, It is Ordered by this Court, That the Officers of the Churches,

or

or ſelect men, ſhall take care to prevent ſuch Diſorders, by appointing Perſons to ſhut the Meeting-houſe Doors, or any other meet way to attain the end.

Obſ. The time was now near at hand in which all their wicked Works againſt Diſſenters, as well as on other accounts, came to be throughly looked into by the King and Powers in *England*, who found their Unrighteouſneſs ſo great, that, as before related, their building began a pace to be overthrown, which People perceiving, many of the Prieſts Hearers began to give little heed or regard to their Idol Worſhip, to which they had been ſo long kept for divers years, meerly by the ſtrength of unrighteous Laws; and now at this time finding the Prieſts and Rulers ſtrength to conſide in little more beſides the Meeting-houſe Doors, in a little time after they had been in Meeting, were willing to depart, without hearing any more of the Prieſts long winded Railing againſt the *Baptiſts*, *Quakers*, and all other Diſſenters; for which cauſe, I ſay, many Perſons turning their backs upon the Worſhip before it was finiſhed, and the Money-bleſſing pronounced, the Prieſts Money Box, always when done, held out by one of the Church Officers, would fall much ſhort of the Prieſts pay for his Sermon, to what it uſe to do, when their cruel Laws were in more force than at this time; but the ſtrength of their Meeting-houſe Doars, did at length alſo fail; yet at times, as the evil Spirit moved in them, they muſt run whom the Devil permits to drive into ſuch Unrighteouſneſs, would be afflicting one Diſſenter or another, eſpecially by Fines, which by Cart loads of Corn I have then ſeen the Prieſts drudges fetch from the People called *Baptiſts*, as alſo Goods and Cattle from others.

It was Prophaneneſs, as theſe Perſecutors ſay,
I find the Cauſe, the Prieſts did want more pay:

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Old Charter Magiſtrates Hypocriſie, with an Inſtance of their Deceit and Cheat amongſt themſelves, as their General High-Court of Injuſtice to others.

An eminent Merchant in *Boſton*, who is ſaid to have erected the Town-Houſe at his own charge, beſides ſeveral other conſiderable Gifts to publick Uſes, he kept an honeſt ſober young Man to ſell his Merchandize, and its like ſomewhat differing in Judgment from their Prieſts way of Worſhip; he through a miſtake ſold a Bridle for ſomething more than was allowed by theſe Rulers for men to advance on the Shilling; and being complained of was fined a great Sum of Money, and beſides was ordered to ſtand one hour in a publick Place with the Bridle in his Chaps; and the Fine was divided amongſt the Magiſtrates, as one of them teſtified, who being out of Court at the time when the Diviſion was made, was by his Brethren in Iniquity defrauded of his ſhare, who was ſo offended at the ſame, that he openly complained of the Wrong he had received by his Brethren in this matter.

Obſ. You may perceive, that theſe Old Charter-men had ſtrange kind of Laws, whereby to enrich themſelves and impoveriſh others, as is already proved by their aforeſaid unrighteous Laws, ſo alſo by this is appears to agree with the ſame, That no Merchant muſt advance more than 4 *d.* profit in the Shilling, for Goods from *England*, by means of which Law their Cloathing and Neceſſaries were to them, & all of their way, at a cheap rate; for themſelves were only Merchants of Law, and their Prieſts Merchants of that which they call their Goſpel; which Law is their Wills, and their

Goſpel

Goſpel other mens Lines made ready to their hands; but the Laws of the *Engliſh Nation* are otherwiſe, and the true Goſpel, to them that believe, is the Power of God to Salvation.

By Religion, with Deceit,
Makes Hypocrites to be a Cheat.

A brief Account of ſome of the Three Hundred and Nine Perſons that ſuffered Perſecution under the Anti-chriſtian Power of the New-England *Church, beſides thoſe four Servants of the Lord cruelly Murthered by a Law made by the Rulers and Prieſts high Court of Injuſtice againſt Diſſenters found within their Juriſdiction belonging to* Boſton, *which are as followeth,* viz.

Nicholas Upſhall, an old Man full of Years, ſeeing their Cruelty to the harmleſs *Quakers*, and that they had condemned ſome of them to dye, both he and elder *Wiſewell*, or otherwiſe Deacon *Wiſewell*, Members of the Church in *Boſton*, bore their Teſtimonies in publick againſt their Brethrens horrid Cruelty to the ſaid *Quakers*. And the ſaid *Upſhall* declared, *That he did look at it as a ſad fore-runner of ſome heavy Judgment to follow upon the Country*; Which they took ſo ill at his hands, that they fined him Twenty Pounds, and three Pound more at another of their Courts, for not coming to their Meeting, and would not abate him one Grote, but impriſoned him, and then baniſhed him on pain of Death; which was done in a time of ſuch extream bitter Weather for Froſt, Snow and Cold, that had not the *Heathen Indians* in the Wilderneſs Woods taken compaſſion on his Miſery, for the winter Seaſon, he in all likelihood had periſhed, though he had then in *Boſton* a good Eſtate in Houſes and Land, Goods and Money, as alſo Wife and Children;

Children, but not ſuffered to come unto him, nor he to them but more of his Sufferings are at large related in the Books of the *Quakers* Suffering Perſecution under the Anti-chriſtian Power of the *New-England* Church, and ſo proved to be by their fore-going Laws. And more of their Cruelty will here follow.

The next I ſhall mention is *Anne Burden*, whoſe Husband being dead, and having left Money due to him from ſeveral in *New-England*, his ſaid Widdow came into their Juriſdiction to get in the ſaid Debts, for the uſe of her ſelf and Children. Now theſe Perſecutors had nothing to charge her with, but that ſhe was a plain *Quaker*, and for that, and coming into their Juriſdiction, ſhe muſt abide the Penalty of their Law, and which they executed upon her, and then ſent her away without getting in her juſt Debts, for which ſhe came into their Juriſdiction. Which was one of their inventions to pay Debts to Diſſenters with, eſpecially the *Quakers*.

Chriſtopher Holder and *John Copeland*, men of good Eſtates, and of good Life amongſt men, for being of thoſe called *Quakers*, and coming into their Juriſdiction, and declaring the Truth, were cruelly whipt with their old wonted Whip of three fold Cords, each being well knotted, fit for their Church work, wherewith their Member Whipper gave each of theſe men Thirty Stripes a piece, which were ſo cruelly laid on, that at the ſight of their torn fleſh and bloody backs, a tender-hearted Perſon fell down dead; after they had been thus whipt, they were put into Bridewell, and there kept for three days without Bread or Water; and with their wounded backs were forced to lie on the Boards without Bed or Straw; and for Nine Weeks were kept cloſe Priſoners, where none, except the Goaler (that devout Member) could come unto them. After which, both they and Coll. *Rous*'s Son of *Barbadoes* had their Ears cut by the Member of their Peace, *viz.* the common Hang-man. Now the reaſon why *John Rous* eſcaped with the cutting his Ears only, was the kindneſs they had for him, in reſpect to the knowledge they had of his Father, and his being a Gentleman, as is more at large in the ſaid Book of Sufferings.

Many

Mary Clark, a Merchants VVife in *London*, who for being called a *Quaker*, and coming into their Jurisdiction, must undergo their Law, though a Mother of Children and tender of Body, to which they had no regard but after their manner imprisoned her for twelve VVeeks, and with their Church VVhip, fitted as aforesaid, for their Priests work, gave her weak tender Body twenty cruel Stripes, which was the more harder laid on by reason of their Hirelings saying, *The* Quakers *did not flinch for their being so whipt, because the Devil was got between the skin and the flesh, or the flesh and the Bone*; but more of this is to be seen in the Book of Sufferings, under the Anti-christian Power of *New-England's* Priests and Rulers.

Lawrence Southwick and his VVife, an antient grave couple, either one or both of them being Members of their Church in *Salem*, who in good Nature differed from most part of the said Church, for their entertaining some strangers called *Quakers*, were fined, and their Goods taken away; besides, their Sons and Daughters were great Sufferers, by long Imprisonment and cruel VVhipping, as also, they had their Goods taken away by the Priests Druthgs, and some of the said *Southwicks* Children were ordered to be sold for Bond-slaves; and he and his VVife, and son *Josiah*, either the one or all three of them were banished the Jurisdiction upon pain of Death.

Horred Gardner, a Mother of many Children, & a young VVoman with her, having a young Infant at the Breast, both which VVomen were imprisoned and cruelly whipt, with more of the like Cruelty, as is to be seen in the said Book of Sufferings.

Richard Dowdney, An honest harmless Man, tho' after the *Romish* Invention, was commited to Prison and whipt, after their usual manner, with thirty Stripes, with which his flesh was so torn and cut in pieces, that many People lamented at the sight thereof, that such an innocent man as he was should be so horridly abused, as in said Book of Sufferings is more at large to be seen.

Sarah Gibbins and *Dorothy Waugh*, two young VVomen, for being of those called *Quakers*, and coming into their Jurisdiction, had for their entertaiment in *Boston*, the flesh of their backs beaten to pieces by their Priests chief VVorkman, *viz.* the Executioner of their Law at their Gallows, and when so whipt was by another Member of their Churches Peace, *viz.* their Goaler, shut up in a close Room, where none was suffered to come unto them, and there kept three days together without all manner of Food. And at another time kept them eight days without all manner of Provision; and had not the Lord preserved them at this time, beyond what men of themselves are able to do, they had perished under the Cruelty of the *New-England Church*; their said Sufferings are more at large to be seen in the said Book of Sufferings.

William Shattock, an Inhabitant in *Boston*, for being one first day found in his House alone, was by one of the Priests drudges carried to their House of Oppression, for entertaining of Strangers; and in the time of his being kept there with the like whipping, some of the Priests crew endeavoured to perswade his Wife wholly to leave him, and that they would place out his Children to Masters of Families, that tended their Meetings, whose suffering is more at large to be seen in the said Book of Sufferings.

Thomas Harris, for declaring against Pride and Oppression (which the guilty proud Oppressors itching Ears could not endure to hear) was committed to their House of Oppression, where the Goaler (that devout Member of their Church shut him up, and kept him eleven days, five of which he kept him without Bread; and though he had before been cruelly whipt, yet this mercilesS Wretch gave his Weak bruised Body Twenty blows with a pitched Rope, whose sufferings are more at large to be seen in the *Quakers* book of sufferings, as aforesaid.

Several Innocent Women called *Quakers*, had their Bodies searched for Witches, which work was done by the old Member women,

women, with such cruelty to their Bodies, that one of the Women said, she did not the like trouble undergo in bearing and bringing forth five Children, besides what more they suffered under the power of those who were as free to run as the Devil was to drive them to perform his lust in the doing the aforesaid Anti-christian work, of which more is to be seen in the aforesaid Books of the *Quakers* suffering under the Anti-christian power of *New-Englands* Churches.

William Brend, for coming into *Bostons* Jurisdiction, where all the aforesaid work of Anti-christ was acted and done, and for being one of them called a *Quaker*, and declaring the Truth, was cruelly whipt, and shut up into close Prison, where the Goaler and devout Member of their Church, lockt his Neck and Heels together, so close that there was only room for the Lock to go between, in which manner he kept him sixteen hours, and then gave his sweak bruised Body *One Hundred and Seventeen Blows* with a pitched Rope; having thus beaten him for dead, an out cry was among the People, *That the Goaler had killed a man*, which to appease the People, bills were set upon the Prison doors, and else where, *That the Goaler should be dealt with*; but said *Brends* coming to life again (though the Doctors said, it would be admirable if he did recover, for his flesh was beaten into a meer Gelly of Blood, however, as God would have it, he came to recover again, then to prevent the Goalers being punished for this his great peice of Wickedness to said *Brend*, *John Horton* their chief high Priest said, if William Brend *will endeavour to beat our Gospel Ordinances black and blew, it was just upon him if he was beaten black and blue*; and withall in said Book, that his counsel was to his Church Brethren in Iniquity, *To put off the Bear skin, and put on the Fox Skin*; which indeed is hireling Priest like, the more to deceive poor ignorant People, of whom God hath opened the Eyes of many, by which they see hirelings deceit.

William Robinson a Merchant, *Marmaduke Stephinson*, and *William Leddra*, as Informed the one a clothier the other a husband man and Mary Dier wife to Mr Dier of Rode Island, all which four were

great sufferers in Boston Jurisdiction under the cruel bloody hands of the Church Members, before they drove them with great number of their Priests club men to their bloody alter, and many more by the Priests and Rulers with their consenting Members in Iniquity, were intended to be sacrificed an offering to their Anger and Revenge, had not the Kings Letter as aforesaid, stopt their bloody hands, and when the Priests drudges, with their many Swords, Staves, Guns and Drums to drown the Testimony of the Lords Servants from being heard among the People, had drove them to their Bloody Altar, where they cheerfully delivered up their Lives for the Truth of God and Testimony of Jesus, which was to the beholders Admiration, and great rage of their Persecutors; when they were executed they cut down their Bodies, letting them fall, to the breaking the Skulls of some, and ripped off their Shirts, dragging their naked Bodies either by the heels, or with a Rope, and as they dragged them, gnashed their Teeth with meer Madness, as they went on with their work of dragging their Bodies to a filthy stinking Pit, into which they threw some of their naked Bodies, and never would grant their Freinds liberty to secure their bodies from Ravenous Creatures, by putting about the place any manner of fence whatsoever.

Seeing the Wickedness of these Persecutors to be great, and their Lyes against the People of God many, I shall here give one instance of the many which might be produced to prove them lyars that say *The Quakers might have had their liberty to have been gone, but would not accept it, therefore say such Lyers, they were accessary to their own Death.* But to prove the contrary here is the copy of a Merchants letter in print, who was no *Quaker* but an eye and ear witness to what follows, viz.

Boston, the 26th of *March*, 1661.

ON the 14th of this Instant here was one *William Ledra* put to Death. The People of the Town cold

told me, he might go away if he would; but when I made further enquiry, I heard the Marshall say, that he was chained in Prison from the time he was condemned, to the day of Execution. I am not of his Opinion, but yet truly me thought the Lord did mightily appear in the Man. I goes to one of the Magistrates of *Cambridge*, who had been of the Court that condemned him, as he told me himself; and I asked him by what Rule he did it? he answerd me, *That he was a Rogue, a very Rogue.* But what is this to the Question, said I? Where is your Rule? He said, *He had abused Authority.* Then I goes to the man and asked him, Whether he did not look on it as a breach of Rule, to slight and undervalue Authority? and said, That *Paul* gave *Festus* the Title of Honour, though he were a *Heathen*; I do not say, those Magistrates are *Heathens.* I saw then when the Man was on the Ladder, he looked on me, and called me *Friend*, and said, *Know, that this day I am willing to offer up my Life for the Witness of Jesus.* Then I desired leave of one of the Officers to speak; I said, *Gentlemen, am a stranger both to your Persons and Country, and yet a Friend to both* (and I cryed aloud) *for the Lords sake take not away the mans Life:* I said, *Remember* Gamaliels *counsel to the* Jews, *If this be of God it will stand, if not, it will come to Nothing; but be careful you be not found fighters against God.* And the Captain said, Why had not you come to the Prison. And the reason was, because I heard the Man might go if he would, and therefore I called him down from the Tree, Come down *William*, said I, you may go away if you will. Then Capt. *Oliver* said, it was

no ſuch matter, and asked me, what I had to do with it, and beſides, told me to be gone. I told him, I was willing, for I cannot endure to ſee this. And when I was in the Town, ſome did ſeem to ſimpathize my Grief, but I told them, they had no Warrant from the Word of God, nor Preſident from our Country, nor Power from his Majeſty to hang the man. I reſt,

Your Friend,

THOMAS WILKY.

Samuell Shattock, Joſhua Buſſum, John Small, John Burton, John Smith, Edward Wharton, Samuell Gaskill, Daniell Southwick, his Father and Mother, Siſters and Brother, and *John Kitchin* and his Wife, with others in *Salem*, were great Sufferers by theſe Perſecutors, both by long Impriſonment, cruel Whipping, loſs of abundance of Goods & Cattle, beſides Land of *John Smiths*, and ſeveral baniſhed upon pain of Death, and others of them ordered to be ſold for Bond-ſlaves; all theſe were of *Salem*, and more of the ſame Town ſuffered much.

Obſ. By the fore going Lines the Reader may perceive how they have Perſecuted all perſons differing in Judgment from the way of their Prieſts Worſhip. In the next place I ſhall here Inſtance a little relating to what them of the *Church of England* ſuffered; by which the Reader may the better underſtand their bold attempts, who neither fear God nor regard King or Biſhops. Firſt, you note the manner of ſettleing their Courts, *viz.* the manner was and yet is, at the opening of their Courts to have ſome one or more of their Prieſts to pray, and to make tedious long inſiped Graces, as they call them, before and after Meals, as alſo to conſult what Penalties and Sufferings were moſt fit to be inflicted on Offenders againſt their Arbitrary and unjuſt Laws, and eſpecially againſt any that were found to diſſent from their way of Worſhip, in which caſe the Prieſts Advice would commonly be, to lay on load enough,

and

and the Advice was believed to be ſanctified, though at the ſame time, they could not but underſtand they drank the Wine of the condemned, ſo expreſly charged as a ſin on the Magiſtrates, Rulers and Prieſts of *Jeruſalem*, of no ſmall provocation to the holy One of *Iſrael*, though the matter in Controverſy relating to ſuch as diſſented from their Prieſts Worſhip, was no matter of Offence againſt the Law of God, nor the Laws of the *Engliſh Nation*, notwithſtanding they minded not, but would proceed, according to their own wills without reſpect to any, no, not ſo much as to the *Church of England*, of which many ſuffered under the New-England Church, which pretended to make no ſeperation in point of Faith and Doctrine, as witneſs that Letter of their fore fathers and Leaders into this Land, from on board the *Arrabella*, to the Biſhops and Fathers of the *Church of England*, calling them Brethren, and begging their Prayers, and as who would know more of it, let them ſee it in a little book printed at Boſton by *Joſhua Scottaway*, about the year 1693. remarkable in that it is ſet forth by a Member of their own Communion, but how well they carried it to the *Church of England*, and it's Sons, theſe few of the many Inſtances which might be produced, may ſufficently evidence againſt them, that they ſpared not any found to diſſent from their Prieſts way of Worſhip, as for Inſtance, Dr. *Childs*, *Samuel Maverick* and other Merchants, of whom I have before hinted, were of the way of worſhip of the *Engliſh Church*, and by theſe Perſecutors cruel Laws, were not ſuffered to have the leaſt benefit of or by that Worſhip; and being wholly denyed of their priviledge, belonging to the Worſhip of the *Church of England*, they were found to Petition to *England*, for the maintaining their Right in *Boſton*, but ſo ſoon as this was known to theſe Perſecutors, they impeacht the aforeſaid Perſons of High Rebellion, for attempting the ſame, and forth-with impriſoned them, and fined each of them three hundred Pounds, the which Money was the means of their eſcaping the *New-England* Church Members Gallows, which was not only for Murderers, and the like, but alſo for thoſe that diſſented from their Prieſts Worſhip, and were found to Petition to *England* for freedom and liberty of the *Engliſh Churches* way of Worſhip, as of

the like Nature more will appear against these Persecutors by what follows.

2. The next was their aim to punish Mr. *Jordan*, who was a Preacher according to the way of the *English Church*, but he living in *Ferdinando Georges* Patent, they were fain to use much of their deceit to get him to *Boston*, which by deceit was at last on this wise performed, by one of their Brethren in Iniquity, who with a small Vessel traded in the place where the said Mr. *Jordan* preacht, he pretended great kindness to this Mr. *Jordan*, and withal invited him aboard his Vessel to feast it, and when he had got the antient Gentleman aboard, brought him Prisoner to *Boston*, and there delivered him into the hands of these persecuting Priests and Rulers, who, for his preaching and baptizing according to the way of the *English Church*, they imprisoned, and fined him in a great Sum of Money. The story is large, and would swell this small Book beyond its intended Bulk, to relate it at large.

3. Then again, about the Year 1684. when their Charter was even sick at heart, and ready to expire, yet they could not forbear dabbling in their old dirty puddle of Persecution; for at that time a Young Man, who had been ordained by the Bishop of *London* to preach at *Carolina*, where being sickly, was advised to remove and change the air, whereupon he came to *Boston*, and was civilly entertained by some *Old England* men; and after some time recovering his Health, he came to be known to be a Minister of the *Church of England*, and for that he was a Master of the *French Language*, he was by some *French Protestants*, and others of the *Church of England* recommended to a poor and dark Corner of the Province, to preach to a small number of poor People, amongst whom he passed some few Moneths before the persecuting Priests found him out; but at last hearing that he preached & baptized according to the way of the *Church of England*, they stirred up the Magistrates against him, who were at their beck, and soon sent a Constable, who beset his Longing, and required him to desist from his preaching, *&c.* at his peril; but he knowing on what foot he stood

ſtood, continued his preaching and baptizing, according to his Commiſſion from the Biſhop of *London*, till at length he was threatned with Whipping, and underſtanding that the Conſtables had Warrants from the perſecuting Magiſtrates to ſeize him, and for that end beſet his Lodging; whereupon he returned privately to *Carolina*.

4. Nor were the Affronts offered to *Robert Ratcliffe*, the firſt eſtabliſhed Miniſter of the *Church of England* in *Boſton*, to be paſſed in ſilence: He came over in the Year 1686. with Authority from the Crown of *England* to eſtabliſh a Church in *Boſton*; this mans meekneſs and Sobriety was ſufficiently known, yet were his Affronts many, by which they ſought to weary him out, not only by perſonal Abuſes and publick Injuries, in breaking the Church Windows, tearing the ſervice book, making Croſſes of Mans Dung on the Doors, and filling the Key-holes with the ſame, but alſo ſeized his Clark, and compelled him to Priſon in a Wheel barrow, of which nature they acted many abuſes againſt the aforeſaid and his Church, inſomuch that no Miniſter longer being able to endure their horrid Anti-chriſtian Abuſes which did more dayly increaſe againſt him and his Church, was neceſſitated (after about four years ſtay amongſt them) to leave his Charge, and go for *England*, where the late Queen preferred him to a living.

5. And as a father ſign of their hatred to that Church, at the time of the Revolution, they Impriſoned three Gentlemen, Members thereof, without any charge againſt them or ſince, ſave that they had officiated as Juſtices of the Peace under the Kings Commiſſion, and although they Joyned with eight or ten more of their own Church Members, who ſate and Joyntly acted with them in the ſame County, yet could find no complaint againſt their own Church Members; ſo apparently partial were they to their own party, and violent to others, by which (as aforeſaid) though not the thouſand part of what might be brought againſt them of their great Wickedneſs againſt the People of God and the Kings Subjects, yet with a little more of the like nature to be added hereunto,

will by their works be ſufficient to the underſtanding of every true *Chriſtian*, That the *New-England Church* is not the true Church of Chriſt, that worſhip him in the Spirit and in the Truth, viz. *John* 4.24.

Having thus mentioned ſome of the abuſes offered to ſome Members of the *Church of England*, I ſhall now draw Concluſion ſo ſoon I have given a ſhort account of the Tryal of *Thomas Maule* of *Salem*, about his Book, call'd Truth held forth, *&c.* I ſhall begin thus, *viz.*

Thomas Maule, a Young Man about twelve years of Age, came from *England* to the Iſland of *Barbodoes*, and from thence (for his health ſake) came to *New-England*, where hearing much preaching and loud praying; he began to think with himſelf, what manner of People are theſe? whoſe Streets ring with the noiſe of Preaching and Praying; and having lived amongſt them about three years he did experience their words to be good, but by their works to have no good hearts; at the end of which time he removed himſelf to another of their Towns, called *Salem*, where he found the Church Members to be in all reſpects (as to Religion) one with them in the other Towns of their Juriſdiction; but in Salem he found a People of few words and good works, agreable thereunto, with which people he Joyned, by keeping to their Meetings, which ſo inraged the Church Members, that with their Prieſts, they ſtirred up the Rulers againſt him, and fined the man where he kept fifty Pounds for entertaining him; after which for his keeping open ſhop upon one of their faſt days, and ſpeaking the Truth, againſt their Prieſts railing againſt the *Quakers*, and the like, they five times impriſoned him, thrice took away his goods, and thrice cruelly whipt him, beſides their many other Abuſes, and alſo accuſing him of poſting his Books on the firſt day of the week, but he affirming the contrary, and though two evil minded perſons, whereof one was a Thief, who then unknown had ſtolen Goods in her keeping, both which did ſay *he poſted Books*, as aforeſaid, notwithſtanding is being utterly falſe, and the evidence of no credit,

yet

yet recorded they him a Lyar, when he had ſpoken no other but the Truth relating to the ſame, ſhall now proceed to the ſum and as aforeſaid. From which I ſhall now proceed to the Sum and ſubſtance of his late Trial, which was writ by a hand then preſent in their Courts, as followeth.

The Copy of their Warrant

Province of the Maſſachuſets Bay.

TO the Sheriffe of the County of *Eſſex*, his under Sheriffe or Debuty, greeting. Whereas there is lying before the honourable Lieutenant Governour and Council a printed Pamphlet, entituled, *Truth held forth and maintained*, & put forth in the name of *Thomas Maule*, ſaid to be *Thom's Maules* of *Salem* within your County, & publiſhed without Licence or Authority, in which is contained many notorious and wicked Lyes, and Slanders, not only upon private Perſons, but alſo upon Government, and likewiſe divers corrupt and pernicious Doctrines utterly ſubverſive of the true Chriſtian and profeſſed Faith.

Theſe are therefore in his Majeſties Name to Will and require you forthwith to make ſearch in the Houſe of the ſaid *Maule*, and where elſe you ſhall be informed any of the ſaid Pamphlets are, or may be found, ſeize and ſecure all that you ſhall find thereof, and to cauſe the ſaid *Thomas Maule* to appear before the Lieutenant Governour and Council, at the Council Chamber in *Boſton*, upon *Thirſday* the 19th Currant, to anſwer what ſhall be objected againſt him, on his Majeſties behalf. In the Premiſes hereof fail not,

not, making return of this Warrant with your doings therein.

Dated at the Council Chamber in *Boston*, *December* 12th, 1695. By Command of the Lieutenant Governour & Council.

Isaac Addition, Secretary.

A true Copy, attested by George Curwin, *Sherriff.*

A Copy of the Return of their Warrant.

Salem December 14*th*, 1695.

ACcording to the within Warrant, I have been at the Houſe of *Thomas Maule*, and there have found thirty one of ſaid Pamphlets, and them ſecured, as required, and have ſeized the ſaid *Maule*, and delivered him to the keeper of their Majeſties Goal in *Salem*, there to be ſecured, in order to his apearance at the time and Place within mentioned, and have ſent the ſaid *Thomas Maule* by the bearer *Jeremiah Neale*, to anſwer as within expreſt, which *Jeremiah Neale* I do conſtitute and appoint to be my lawful Deputy, to make return of this Warrant, with the Body of ſaid *Maule*, and to act in all things which ſhall be further ordered relating to me concerning the within Warrant.

George Curwin, Sheriff.

This is a true Copy of the Origenal Return, attested By Jeremiah Neale, *Sherriff-Deputy.*

Thomas

Thomas Maule being brought by the ſaid *Neale*, and ſaid Goalet out of *Salem* County, into *Boſton* County, where appearing at the Council Chamber, before the ſaid Governour and Council, who put divers Inſnaring Queſtions to ſaid *Maule*.

He made this Reply, That no righteous Law did bind or injoyn him to anſwer further then he ſaw good, and that they had not acted agreeable to Law, in compelling him into their County, to ſtand tryal before them, who in the caſe were not his equal Judges, and if they did intend to proceed againſt him, he did expect the benefit of the Kings Laws, which did allow his Judges to be *Twelve men* of his *Equals*, belonging to the ſame County he was of. The which being conſented to, four hundred Pounds Bond was given for his appearance to anſwer them at their High Court of Injuſtice againſt him, at *Ipwſwich* the 19th of the 3d Month *May*, 1696. But before ſaid *Maule* came to his Tryal they Impriſoned him and ſacrificed ſixteen pounds worth of his Books, a burnt Offering to their Anger and Revenge, though upon his Tryal the Jury could not find him in the leaſt guilty of any evil fact, relating to their Charge about his Book.

The time of the Courts ſetting being come, ſaid *Maule* was called to his Tyral before *Thomas Danford*, *Eliſha Cook* and *Samuell Sewal*, three of the Council, and Judges of this Court, who demanded of *Thomas Maule*, *If he did own that Book, intituled*, Truth held forth and maintained, *&c. to be of his putting forth?*

To which he ſaid, The outſide of the Book did not fully manifeſt to him what the inſide thereof did contain. The Book being given to him, when he had lookt it thorow, return'd it again, with this anſwer, That all Printed in the Book, he did own to be Truths, which he did vindicate & maintain, excepting the Printers Errors, and ſome miſtakes occaſioned through Authors, which were common to good Books.

Then Judge *Danford* ſaid, *You are to anſwer for Printing this Book without Liſcence of Authority.*

To which ſaid *Maule* anſwered, *That if he were accountable for ſo doing, it was not to them, but to the Biſhops of the Engliſh Church*, and the King did allow him the ſame liberty to have his

Book

Book printed, as they did to any of their ſubjects, which ſeperated or diſſented from their way of Worſhip.

Then Judge *Cook* ſaid, *You are to anſwer for publiſhing your Book in this Government without the Liſence of the preſent Authority.*

To which ſaid *Maul* replyed, The Government is the Kings, or ought ſo to be, and the Books are my own Goods, who as an Engliſh Merchant have good right by the Kings Laws to diſpoſe of my Goods in any of the Kings Plantations.

Then *Anthony Chickley*, the Kings Attorney ſaid, *Your Books are not lawful goods to be diſpoſed of amongſt the People, becauſe they contain notorious wicked Lyes againſt the Churches and Government of this Province, as likewiſe falſe Doctrine, utterly ſubverſive to the true Chriſtian and profeſſed Faith, beſides Scandals upon many private Perſons.*

To which ſaid *Maul* made this Reply, That the Charge was yet to prove, and which they could never prove againſt him; and ſo long as there was no evil fact, he was no Tranſgreſſor of any righteous Law; and if their Charge were true, as it is not, it is no more than what they and their Prieſts are guilt of againſt all Perſons, as well as the *Church of England*, that diſſented from their Prieſts way of Worſhip, for which cauſe, and perſecuting the People of God and the Kings ſubjects to death, their Doctrine, Principles and Practices were condemned by all true Chriſtian People that did know or hear of their unrighteous Works, which for theſe many years have cauſed Gods Judgments to come upon this Land; and for not repenting are you now given up to murder one another, through the Devils accuſation, by Spectar Evidence, accuſing both Prieſts, Rulers and People of being Witches

Then Judge *Cook* to this purpoſe ſaid, *You are a horrible Lyar, and it were better you would forbear in this nature running your ſelf into further Trouble, by accuſing the Churches and Government after ſuch a horrible wicked rate, as you have done, and ſtill do perſiſt in, for which you are to ſuffer, according to your Deſerts.*

To which ſaid *Maul* made this Reply, That the Truth by him to them was ſpoken, and ſo long as he did not exceed the bounds thereof, he did not fear their Whip, Goal or Gallows; and with-

al, that relating to this his Testimony, he had suffered ten times in their Jurisdiction, five times by Imprisonment, three times by the loss of Goods taken from him, and twice by cruel Whipping; and now before this Tryal they had both imprisonned him, and burnt sixteen Pounds worth of his Books, and as yet not given him any Copy of the particulars of the Charge against him.

To which Judge *Danford* said, *It is but reason that* Thomas Maule *should have a Copy of what we have to charge him with, and also time to consider of it, which by the renewing of his Bond, he may have till next* Salem *Court.* Which was agreed to.

Then Judge *Cook* said, *That he would have* Thomas Maule *to be more careful of what he said relating to the Scriptures, and not to undervalue them, as he had already done, by comparing his Book with the Bible.*

To which *Maul* answered, That to compare that with the Bible which was agreeable to the holy Scriptures in the Bible, could be in no way found to contradict or undervalue the Bible. And as to Errors now so much talkt of, he did not know of any Book that was free; for as some of the learned have said, *Beza* committed eight hundred Errors in his first Translation of the New Testament, which by amending through his second Translation, left three hundred Errors therein. And by comparing *Mat.* 27 *v.* 5. with *Acts* 1. 18. proves as great a Mistake as any he knew to be in his Book.

Judge *Cook* commanded this Sentence to be writ down.

Then said *Maul* desired it might be writ down, *That at present he did so believe.* Which being done, he said, That if through his now so believing did prove an Error, he did hope, through a contrary belief to be free of the Error before his next Tryal.

Then Judge *Cook* said, *Then your belief is changeable, and so contrary to the* Quakers *Principle of Perfection, that it overthrows their whole Religion at once.*

To which *Thomas Maule* made this Reply, That it was not so, because, said he, every true Believers warfare makes a change from worse to better, that through Grace, by Faith, they come to forsake the Error to joyn with the Truth, which makes free from

all

all that is evil; and had not the like in measure, been my Rate, to have departed from evil, I had not become a prey to you, who have caused me to suffer for the Truth, as it is manifest you have done.

Then Judge *Danford* said, *Thomas Maul, forbear, we have something else to do than to spend time to hear you prate after this kind of rate.*

To which *Thomas Maul* answered, That he was willing to forbear without further Trouble to him, by or from them.

A Copy of the Grand Jurys Presentment, as also a Copy of the Judges Charge.

"AT *a Superiour Court held at* Salem, *for our Soveraign Lord the King, in the County of* Essex, *in the Province of the* Massathusets Bay *in* New-England, *the 10th day of the 9th Month,* 1696. "*The Grand Jury do present* Thomas Maul *of* Salem, *Shop-keeper, for publishing, or putting forth a Book, entituled,* Truth held forth and maintained, *wherein is contained divers Slanders against the Churches and Government of this Province; and for saying what he did before the honourable Court at* Ipswich, *in* May *last, as will appear on Record, reference thereunto being had, may more at large appear, as in this hereunto annexed.*

James Stivens, *Fore-man.*

"Thomas Maule *being bound over by Recognizance to this Court, and being asked concerning a Book put forth by him, entituled,* Truth held forth and maintained, *&c. did in oppen Court declare and say, That there was as great mistakes in the Scriptures as in his Book, and instanced, comparing* Mat. 27. *v.* 5. *with* Acts 1. *v.* 18. *and this being read to him, desires to be understood, That at present he believes so, at the Superiour Court of Judicature held at* Ipswich *on the third* Tuesday *May last,* 1696.

A true Copy, by

Addington Davenport, Clerk.

Doctor

Dr. *Benjamin Bullivants* Speech, in the firſt part of the Plea to the Preſentment, is as followeth, *viz.*

To the Preſentment of the Grand Jury, exhibited againſt *Tho. Maule* this preſent Court, always ſaving to himſelf the liberty of ſuch further Pleading and Defence, as by Law are due unto him, *viz.* Firſt, That the uncertainty of matters alledged in the ſaid Preſentment is ſo notorious, that he that runs may read them; and the Lord *Cook* ſays, *The Law requires certainty in all caſes*, eſpecially ſuch as are Penal to the Lives or Eſtates of the Subject, which uncertainties are. *Secondly*, That neither County, Year or Day are laid in the ſaid Preſentment. *Thirdly*, That the Preſentment is not laid to be made for the King, who if any one hath Offence by whatever in this caſe alledged againſt the Defendant; neither is his Majeſties Name or Stile uſed in the Preſentment, as is neceſſary, and required particularly by the Laws of this Government. *Fourthly*, That it is not laid upon Oath, as it ought to be, if it hold a man to his Anſwer. *Fifthly*, That the Jury had no Plantiff to inquire for, they being ſworn, *Well and truly to try, and true Deliverance make between our Soveraign Lord the King*, and Thomas Maule *the Priſoner at the Bar*. And Yet the Kings Name and Stile entirely omitted in the Preſentment aforeſaid. *Sixthly*, That if it were true the Defendant ſhould have ſaid, as is laid to his charge in the Indictment, *That there was as great Miſtakes in the Scriptures as in his Book*, yet this can charge no fact by Law puniſhable upon him, the Preſentment wanting an invendo or meaning, whether they were the holy Scriptures or words of God, ſince there are prophane as well as holy Scriptures, and the Defendant may be ſuppoſed, in Conſtruction of Law, to intend as well prophane as ſacred Scriptures. *Seventhly*, That it was not laid to be againſt the Peace of the King, or ſo much as a Miſdemeanor.

To theſe Arguments Judge *Danforth* anſwered, *That the Preſentments was according to former Uſage, and their Cuſtom, and that want of form could not deſtroy the Indictment, or hinder the coming to his Anſwer.*

Judge *Cook* ſaid, *As to the Invendo, that it would have been neceſſary if the particular Quotations had not been named, which he did believe Thomas Maules Counſel would not deny to be the Books of the holy Scriptures, which was conceded unto.*

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Then was *Anthony Chickley*, the Kings Attorney, called upon, to know what he had to say to it on the behalf of the King, who only said; *He would answer to the third Exception brought against the Indictment*, viz. That it wanted the stile of the King, *affirming it did not want it*, founding his assertion on the Preamble of the Indictment, it being said, *at a Inferiour Court held at* Salem *for our Sovereign Lord the King*.

Reply to this was made, on the behalf of the Defendant, That the Preample had no relation to the Body of the Presentment, since the Presentment was presumed to begin at these words, *The Grand Jury do present*.

The Court, after some further debate, over-ruling the Pleas, the Prisoner is left to say for himself.

Thomas Maule to the Judges on the Bench, as followeth, *viz.*

To you who have set your selves to be Judges in this case, against me, as you are invested with Magistratical Power by Commission from the King, I do respect you, but wherein you do assume to your selves the Power of the Bishops Court, as in this case, I do no more value you than I do Jack-straw. And if you will approve your selves wise men, you ought to mend the many Rents by you already made, through the mis maunagement of the Trust committed to your Charge, before you proceed to make a further breach upon me, who has not given you any just occasion to to do, which if you are resolved to make a Rod for me, that it may be ease, for the more ease of your own that is to come, for it is said by him that cannot lye, *The same measure that men make, the same shall be made to them again*; and if your Power, by which you act against me, do long continue, he that now enjoys a good Estate, under your Government, in seven years time, after this rate, may not be left worth a Grote; for as you are set to watch over the People, things are at that pass, through your means, that they have the greater need to watch over you, otherwise they are like to be undone by the heavy burdens you lay upon them.

Then the Cause, with the said *Maules* Book, and a Speech made to this purpose by Judge *Danford*, was committed to the Jury, *viz.*: *You have now heard the Cause, which with the Book is now committed to your hands, who have taken a solemn Oath to do the thing that is right.*

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in the ſight of Gods as near as you can; therefore you ought well to conſider the horrid Wickedneſs of Thomas Maules *ſetting forth the Book now before you, in which there is contained a great deal of blaſphemous matter againſt the Churches and Government of this Province. You well know, that when the Husband-man hath taken great care and labour to fence in his field of Wheat, and there comes a ravenous Creature and makes a Gap through the Fence for other like Creatures to go through and ſpoil the Corn, and to trample down and lay waſte the Husband-mans Field, will he not uſe his utmoſt endeavour to deſtroy ſuch a ravenous Creature that does ſo? how much the more are we to preſerve the Hedge of the good Husband-man with which he hath, by his Ordinances, and good Government, fenced and hedged his Churches and People in this Province, againſt which the wicked work of* Thomas Maule *doth wholly tend, to overthrow all good in Church and Common-wealth, which God hath planted amongſt his People in this Province; which Cauſe with the ſaid Maules Book is now before you, to do that which is right relating thereunto, as near as God ſhall inable.*

In anſwer to which Speech, *Thomas Maule* made this Reply to the Jury, and ſaid, Jury look well to the work which you are now going to do, the Cauſe is now committed to you, who are to be Governed by the Kings Law; no Law of our Nation have I broken, as to you will appear; the Book has no evidence in Law againſt me, further then to you it doth appear, I have writ or cauſed to be printed any thing contrary to ſound Doctrine, and Inconſiſtant to the holy Scriptures of Truth, which if you take up with any part of theſe Judges unjuſt Charge againſt me, and ſay, there is ſuch like matter in my Book as they charge me with, you may ſeek to the Printer for ſatisfaction, for of any ſuch like matter in the Book I know not, and my hand is only to my Copy, which now is in another Government, in the hands of the Printer, and my Name to my Book made by the Printer does not in Law evidence to prove the ſame to be *Thomas Maule*, no more then the Spector Evidence, in Law, is of force or validity to prove the perſon accuſed by ſaid evidence to be the Witch, but rather conclude the Spector to be the Witch; therefore Jury look well to your Work, for you have ſworn, *True Tryal to make and juſt Verdict* give, which if you miſs of doing me Juſtice, the ſhame will lie on

you

your part; for these my Accusers on the bench, are but as Clerks to conclude your Work with Amen.

In some small time the Jury brought in their Verdict for the Prisoner, whom they found *not Guilty*, At which the Judges seemed much disatisfied therewith, and asst the Jury, *how that could be, having the Book before them? who answered, That the Book was not sufficient Evidence, for that* Thomas Maules *Name was there unto set by the Printer, and the matter therein contained not cognizable before them, they not being a Jury of divines, which this case ought to be.*

Then Judg *Danford* made this Speech, *That tho,* Thomas Maule *had escaped the hands of Men, yet he had not escaped the hand of God, who would find out all his Evils and Blasphemies against his Church and People, and for which Wickedness God did reserve him for further Judgment to come upon him.*

In answer to which, said *Maule* replyed, *That he was no way guilty of their Charge, but had great cause to praise God for his deliverance by the Jury, who were made Instruments of freeing him out of the hands of them, who had manifested their unrighteous Works against the People of God, and the Kings Subjects, as their Fathers before had done*

In which time of the said Reply, Judge, *Danford* called out, *Take him away, take him away.*

The Reader may hence understand, that the distance of these Persecutors from the King, and much further froms Gods Truth, is the cause that by them, many of the People of God and the Kings Subjects suffer, more then they would do, were they where their complaint could readily be heard by the King, who would not suffer his Subjects to be persecuted under the Anti-christian Power of the New-England Church, who yet continue the old stroke, according to their Power, against the *Quakers*, at this very time of liberty of Conscience, respecting to Religion now allowed by the King and Powers of *England*, as for instance, they now do suffer in their Jurisdiction, especially in the Town of *Linn*, where for the Priests maintenance, they compell the *Quakers* Oxen, their Pots and Platters, with the of other Houshould goods more worse in that respect, then of the first two wiked Priests we read, *Sam.* 2. 12, 13, 14, 15, 16, 17. For which sin God will reward the wicked Priests.

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